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QUESTION BOX

(Answers found in this issue)

1. Why do the people of Kyaikto take on added importance?
2. What is the oldest surviving school of the Woman's Home Mission Society?
3. What occupies an indispensable place in the program of evangelizing the world?
4. What church will be able to hold its own in the great centers of population?
5. Who first went to Congo forty-seven years ago?
6. In what field do the men and women hold separate services, and why?
7. "If one layman in every church would follow your example . . ." Complete the sentence.
8. What Baptist institution was established in 1872, and when and why did it change its name?
9. Who is President of the Baptist Union of Great Britain and Ireland?
10. In what country has some anxiety been caused by police interferences?
11. What happened at Indian Creek in January, 1848?
12. Where have Northern Baptists been engaged in missionary work for more than 100 years?
13. What is said to be the only way in which any land can be thoroughly Christianized?
14. What important gathering was held December 11-16, 1926?
15. What is every church asked to do this year for the first time?
16. What did the Brahmin officer say at the hospital?
17. What is to take place at Ocean Park, July 11 to 25?
18. Why did the priests leave the important political meeting in the temple?

PRIZES FOR 1927

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

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NO. 2

MISSIONS

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HOWARD D. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

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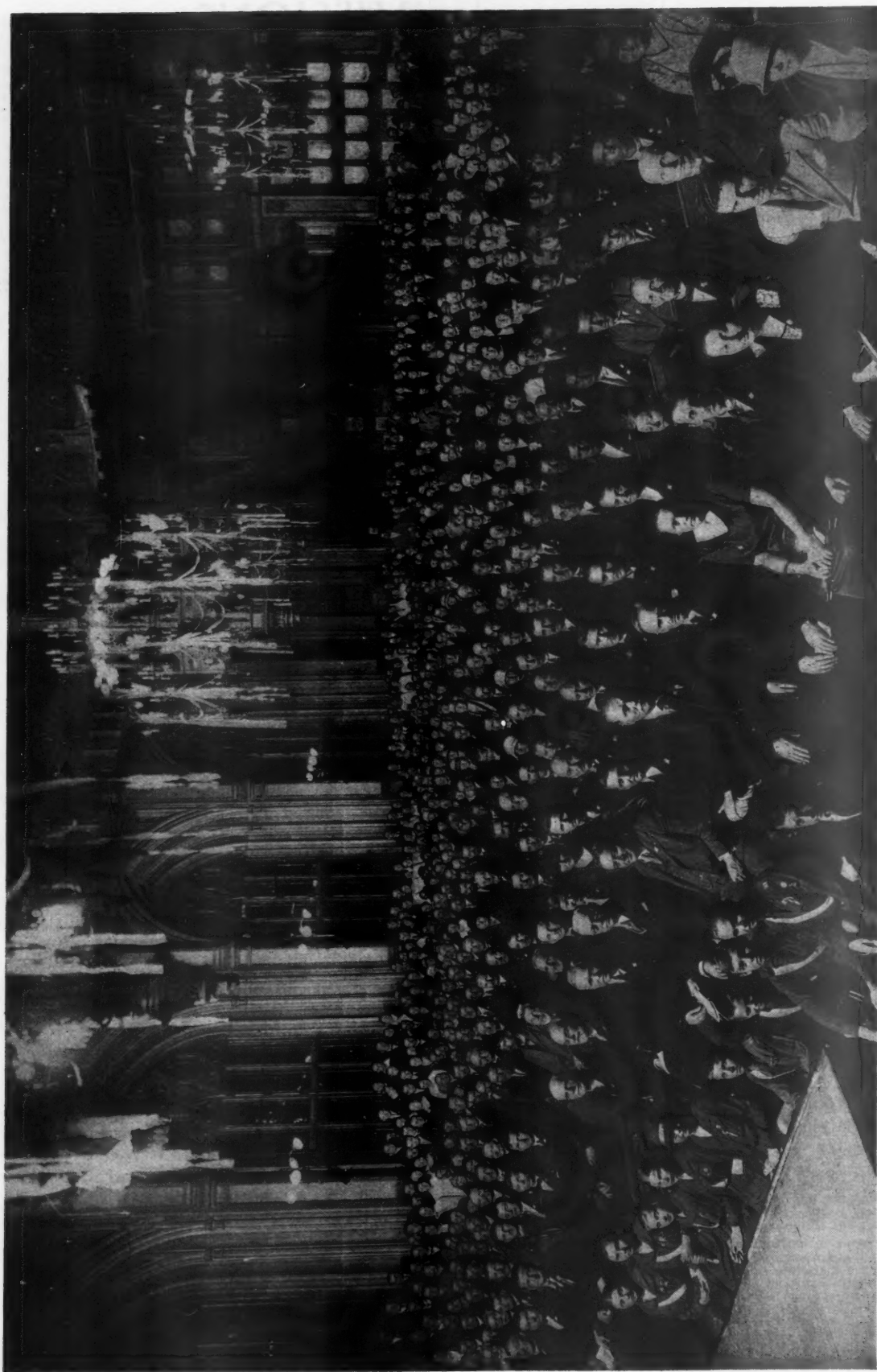
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THE BAPTIST REGIONAL CONFERENCE OF RUSSIA, FINLAND, LATVIA, ESTHONIA, AND LITHUANIA, MEETING, OCTOBER 6-8, 1926, IN THE GUILD HALL OF THE CITY OF RIGA. IN THE FRONT ROW ARE DR. J. Y. MULLINS, DR. J. H. RUSHBROOKE, DR. J. A. FREY, DR. EVERETT GILL, DR. W. O. LEWIS, REV. M. E. AUBREY, AND REV. ADAM PODIN. THIS CONFERENCE WAS ONE OF A SERIES HELD IN VARIOUS SECTIONS OF EUROPE UNDER THE AUSPICES OF THE BAPTIST WORLD ALLIANCE



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MISSIONS

VOLUME 18

FEBRUARY, 1927

NUMBER 2

In the Vestibule of the February Issue



MISSIONS takes pleasure in presenting on its cover one of the most appealing portraits of that great American and great President, Abraham Lincoln, with which we are acquainted. In this face is seen the spirit of the leader who laid his life on the altar of his country's service. The succeeding years only heighten the lustre that surrounds his name; and at this particular period in our national life it is especially desirable that his character and the lessons of his career, from cabin to capitol, should be impressed upon our people. Nor do we forget that the birthday of the Father of his Country, George Washington, falls within the same short but noted month. An editorial deals with recent attempts to assail the reputation and belittle the character of one whose place is firmly fixed as "first in war, first in peace, and first in the hearts of his countrymen." Thank the God of nations anew for Washington and Lincoln!

The frontispiece is an unusually fine picture of a great Baptist World Alliance Regional Conference at Riga's superb Guild Hall. Our lay friend Elihu Norton, who accompanied so many on the Baptist World Tour, now invites our readers to visit with him our national headquarters in New York and make acquaintance with some of the leading workers in our societies. What he tells Amy will be news to others beside this interested and interesting companion. If it should induce many to make a similar visitation, welcome will be given to all.

Judson College becomes a real institution through Mr. Lippard's marshalling of facts. When its strategic position is fully understood there is little doubt that its imperative needs will be met. Not to give it adequate support would be to lose prestige and influence in all Burma, after a history that has been a matter of pride and thanksgiving from our first foreign missionary days. That conference on the Southern border relating to Mexican immigration and mission imperatives is so reported as to catch the high spots instead of trying to follow a program in detail. Note carefully what the Mexican says, for he knows the feeling of his people, and

we must know that if we would reach them helpfully. Dr. Rushbrooke, our Baptist Commissioner for Europe, gives us sidelights on the situation there, with special reference to Baptist progress. In all the uncertainties he sees a new opportunity to press our principles of religious liberty and freedom of conscience. States that have it in their constitutions still have it not in practice.

City problems are presented tersely by Mr. Tingley, who is in the thick of them on the Pacific Coast. One gathers from his thesis that if somebody doesn't take good care of the suburbs the cities will assuredly not take care of themselves. We borrow from the *Congregationalist*, that inspiring and admirably edited contemporary, the article by Dr. Jefferson in which he "sees" the missionaries on his world tour. In his engaging way, with the heart throb in it, he pictures the missionary type and service. He is wise enough to know and generous enough to say that he made no distinctions, that they all looked alike to him. That is compliment indeed, and he was friend with them all.

The second chapter of Mr. Hayne's history of the Norwegian Baptists in this country reveals more of the strong pioneer quality of these newcomers. There is backbone in this story, and a brace for some feeble knees of today. Look at those faces and read determination; also note the families. The kind of Americanization that is going on at the International Baptist Seminary in East Orange is well described by Mr. Harwood, who became greatly interested in this institution, as all do who visit it and see the character of the students and of the work, under the leadership of President Frank L. Anderson, who has been at the head since the start.

Many other things attract attention: Baptist World Alliance Sunday, February 6; Dr. Johnson's arrival in the Philippines; 26th conference of the Belgian Congo Mission; book reviews; Evangelism in the Orient; the International School at Monterey; Society news home and foreign; World Fields; Department of Missionary Education, with its live Ambassador, Guild and Crusader pages; Open Forum, Question Box, Puzzle, Picture-to-paint—all pages full to the brim with interest.



OFFICERS OF THE AMERICAN BAPTIST HOME MISSION SOCIETY IN THE SOCIETY'S BOARD ROOM

Elihu Norton Discovers Baptist Headquarters

*FINDS THINGS AS THEY ARE, NOT AT ALL WHAT HE THOUGHT THEY WERE;
EVEN SECRETARIES ARE HUMAN BEINGS AND AGREEABLE ONES AT THAT*

BY HOWARD B. GROSE

NOW that the Tour is over, Amy," said Elihu Norton to his wife, as they sat one evening before the cheerful fire of logs in their homey living room, "I must tell you about one of the pleasantest and most surprising experiences I had in connection with gathering the material for our Commentary on the daily Log. We've been kept so busy traveling and helping others to keep traveling that I really haven't had a chance to tell you half the things of interest."

"It is good to have a quiet evening together, isn't it?" said Amy. "It was a happy month, but I'm glad February has come. What experience are you thinking of?"

"My visit to denominational headquarters. You see, I had some correspondence, asking for information, and since we live so near, one day it occurred to me that it would be interesting to know what kind of a place we have for headquarters and what kind of people we have to work there. I had never thought much about such matters, as you know, and simply had a general notion that a secretary of a missionary society had a pretty soft job, and was a poor class minister who couldn't get anything else to do."

"Yes, I remember well enough how you used to make fun of them when I told you one had been in our pulpit," said Amy. "You used to talk about the missionaries who came, too, and wouldn't listen to me when I tried to set you right about them."

"True, Amy, and I wasn't the only one of the men

who felt that way, though that doesn't make it any better for me. But I've learned much since this Tour got hold of me, and after going to headquarters I got an inkling of my abysmal ignorance in regard to our Baptist affairs and leaders. That is what I want to tell you about."

"Wait till I get my white cross work, Elihu. Our circle is out for the prize this year. All right, go ahead."

"Well, as I wanted to get some extra news about the Indians, I went first to the Rooms of The American Baptist Home Mission Society, 23 East Twenty-sixth Street, as the literature told me. Elevated to the tenth floor, on the right I saw a door with the Society's name, and presently found myself in a vestibule where a young woman politely asked if I wished to see anyone in particular. I said no, I just came in to ask a few questions about Indian missions and to look around. She seemed to understand my kind of case, and asked me to wait a moment while she called Mr. Hayne. In a moment Mr. Hayne came and greeted me most cordially, saying he was at my service. I introduced myself and told him what I was doing about the Log. He seemed greatly interested and said, "That's fine! You ought to tell the Editor of MISSIONS about it, for he'll be interested in your idea." Then he said he would see that I had the information I wanted before I left, but first I must see the Rooms and meet some of the officers of the Society. You wouldn't believe what followed, Amy, but I had a regular reception of a sort. He took me into the offices of Dr. White, the executive secretary, and Dr. Smith,

the missionary secretary, and Dr. Hovey, superintendent of education, and Mr. Bryant, the treasurer, and Mr. Detweiler, whose task is to look after Latin-America. Such cordiality made me blush. They all wanted to assure me that any knowledge they possessed was at my disposal and they were only too glad to have laymen take such a personal interest in the denominational work. I was glad they didn't know how recent my interest was. I haven't met a finer lot of men in a long time, Amy, and they were evidently up and coming, businesslike but courteous. My notion of a secretary got a big jolt on the spot. Then Mr. Hayne had a little packet for me, and what do you think?"

"I'm sure I don't know what to think," said Amy, "except that you were as courteous as they were and bowed your way out."

"I hope I did my part that way," replied Elihu, "but Mr. Hayne said he wanted to walk over two or three blocks with me to the General Headquarters at 276 Fifth Avenue, corner of Thirtieth Street. Then I learned that the Home Mission Society, which was born in New York, had remained in its former quarters when the other organizations came to the city and naturally established themselves in one building. He told me I would find under that one roof the American Baptist Foreign Mission Society, the Woman's American Baptist Home Mission Society, the Board of Education, the Ministers and Missionaries Benefit Board, the New York City Mission Society, and the Board of Missionary Cooperation, which is the general promotion and collecting agency for all the denominational organizations, including the Publication Society whose headquarters are in Philadelphia. The way he rattled this off almost made me dizzy. Last but not least, he said, I would find there the office of MISSIONS, our missionary magazine, of which he spoke

with great pride. He's a real man, Amy, and I couldn't help catch some of his spirit. I told him I didn't think I could tackle all that at once, but he said to come on and take what I could. So we went ahead.

"First he took me into the Foreign Mission Rooms, and there I met among others three secretaries—Dr. Robbins, Dr. Franklin and Dr. Lerrigo, who all happened to be in since they had just been holding a Council meeting."

"Oh, I've heard Dr. Robbins speak," said Amy interrupting, "and he just made me feel as though we *must* help the poor people in India. He had come from there only a little while before and it was living to him. I've heard Dr. Franklin, too, and he made China a real place in which we are doing lasting work, little though it may seem."

"They are a great group, Amy, I'll say that. They impressed me much as keen on their work. I'm going to ask Dr. Lerrigo to come out some time and tell our men's club about Africa. They were all as cordial as the Home Mission *leaders*—that was what I now called them, for that is what they so evidently are if one knows them."

"Our Woman's Foreign Society is on that floor," said Amy, "did you go there too?"

"I should say I did, and it was a rare adventure for a bashful man. You see, Mr. Hayne found that a Board meeting was in session, but he had to say something, and before we knew what had happened the chairman came out, and was introduced as Mrs. Eulette. We tried to apologize for intruding, but she said it was not often they had a layman for visitor, and when she heard what I was doing she insisted that I should have an introduction to the Board at least. So I found myself introduced to a remarkable group of women as a layman who wanted to know what a Woman's Missionary Society



WHERE THE CLERICAL WORK OF THE FOREIGN MISSION SOCIETY IS DONE



COZY CORNER IN RECEPTION ROOM OF THE WOMAN'S FOREIGN MISSION SOCIETY—FURNISHED AS A BOARD MEMBER'S GIFT



ANTEROOM OF THE BOARD OF EDUCATION AND DEPARTMENT OF MISSIONARY EDUCATION

was like, and all I could do was to bow and thank them for the privilege of seeing the managers of a great enterprise at work. Miss McKay, the executive secretary, saw that we had a parting invitation to call again. It was a great experience, Amy. I didn't know we had such groups of Baptist women busy about missions."

"I could have told you something about that if you had asked me," said Amy, with an enigmatical look on her face.

"Next we went up one flight and into the anteroom of the Board of Missionary Cooperation. My, but that's a workshop, with its long counter covered with books and missionary literature of every description, its staff of stenographers and clerks, and the offices of the heads of departments opening off! We were fortunate enough to find Dr. Bowler, the executive head of all this promotion work, in his office, and I had a lively ten minutes. He's bubbling over with good spirits and enthusiasm, and told me how he'd just been across the continent and

found things looking up everywhere. Remembering my early traveler days and the energy exhaustion of long travel I said it must be hard to be on the road so much, but he just laughed it off, and seemed to think no more of a run to Seattle than I would of one to Philadelphia. He says he rests on the sleeper and has quiet on the train by day to think and plan; but I have my own ideas about the "rest" part of it. He was greatly interested in what I proposed doing, as Mr. Hayne told him about it, and said that ought to get into MISSIONS. Twice on that, you see. Well, Mr. Hayne introduced me to half a dozen of the department heads—Mr. Jackson who prods the field activities, Mr. Myers who furnishes the stereopticon and movies for the churches, Mr. McIntosh who puts out the publicity, Dr. Agar who talked our church into the Every Member Canvass, Mr. H. R. Bowler who publishes the literature, and Mr. Seibert, who tells the people every month how much money has come in and how much more hasn't that ought to, to meet the budget



LITERATURE ROOM AND WORKSHOP OF THE BOARD OF MISSIONARY COOPERATION—DR. BOWLER IN DOORWAY AT RIGHT



WOMAN'S HOME MISSION SOCIETY ROOMS—MRS. WESTFALL STANDING, MRS. BLOOMER SEATED AT DESK

me, but he was visiting the colleges. I was introduced also to Mr. Hill, head of the Missionary Education Department, who promotes church schools of missions and incidentally looks after the Royal Ambassadors for boys, the World Wide Guild for girls, and the Children's World Crusade for youngsters of both sexes. He's a busy man all right."

"Did you see the Noble sisters?" asked Amy. "That's too bad, for they are two of the finest leaders you ever could see. One has the Guilders and the other the Crusaders, and if you men of the church were one quarter as faithful in living and giving as these boys and girls and juniors are there wouldn't be any lack of money for our work! I just love the way these organizations do things!"

apportionments. That financial table will look different to me in the future."

"I never could make head or tail of it," said Amy. "All I get out of it is that we never have as much money as we ought to have to meet our missionary needs."

"Well, that's something," said Elihu. "Then we passed into the quarters of the Education Board of the Northern Baptist Convention, where I met Dr. Baker, whose vein of humor corresponds in size to the rest of him, and who not only made me laugh but gave me in five minutes facts about student pastor work and the dire need of it that I won't forget in five years if ever. Keep away from that live wire if you don't want to get concerned about Christian education. He said he regretted that Dr. Padelford, the executive secretary, was not there to meet



MINISTERS AND MISSIONARIES BENEFIT BOARD, SECRETARY'S OFFICE—DR. WRIGHT AT DESK, DR. TOMLINSON AND MR. HARRIS UNAVOIDABLY ABSENT



WORKERS IN THE NEW YORK CITY MISSION ROOMS

"I fancy they were out," said Elihu, "or Mr. Hayne wouldn't have missed them, for he was bound I should see headquarters while I was at it. He told me of the work of Miss Huston, who looks after reading contests and summer assemblies and conferences, and of Mr. Carr, the live field secretary who is said to be conducting research work on how to be in two places at once and effective in both."

"That's a great department," said Amy, "and it does get out the best mission study helps and Christmas and Easter program, everything that would attract one to missions."

"One more flight, Mr. Hayne said, and there we found Dr. Tomlinson and Dr. Wright, who conduct the affairs

of the Board that is trying to make it possible for the wornout ministers at least to die decently. They were much interested in what I put in the Commentary about their work and my proposal about our pastor's salary. "If one layman in every church would follow your example," said Dr. Tomlinson, "we should soon have a fund that would enable us to meet needs that are too pitiful to think about if you want to sleep at night." Mr. Harris, the treasurer who was introduced as the layman who gave his time to this work without salary, echoed that in

point, and it shows the welcoming spirit that draws one back again."

"Only one more on this floor, Mr. Hayne told me, and led me into the busy rooms where the New York City Mission Society has its center. You remember I heard Dr. Sears, the head of this great metropolitan work, that time when you lured me to the City Mission Night at the Social Union. I expected to find him full of the subject of his life study, and was not disappointed."

"You certainly had a day of it, Elihu, and I know



THE EDITORS OF "MISSIONS" IN THE SANCTUM—THE FIGURES IN THE FRIEZE REPRESENT THE COSTUMES OF SOUTH INDIA

his genial way. I tell you, Amy, if we had a thousand laymen like that, working with a body of leaders such as I saw at headquarters, the Baptists would be heard from in a way that would astonish some folks."

"And themselves most of all, I guess," said Amy.

"But that wasn't the end. On the same floor the Woman's Home Mission Society has its home, and there I met Mrs. Westfall, the executive secretary, who, as Mr. Hayne said, knows its history by heart and has a remarkable record of service. She said she had met you at various meetings, and was glad to have the man of the family interested in missions also. She wanted me to meet the treasurer, Mrs. Bloomer, and Miss Norcutt, the secretary of missions, her official staff. This was only another instance of what struck me all the way through, the attention paid to visitors and the ready response to requests. I tell you a stranger feels courtesy at that

you'll have an interest in the denomination after this that one can't get without the personal touch."

"Right you are, Amy. And I had one more personal touch before Mr. Hayne loosened his hold of me. Down to the ninth floor again and through a door that said MISSIONS in plain letters. Through two business rooms where subscriptions are received and mailing lists made up as we penetrated to the "inner sanctum," where we found the editor at a desk piled with manuscripts. Another cordial greeting, and a talk, after Mr. Hayne suggested who I was and what I was doing. But that's another story, Amy, reserved for next time. I will only say now that it got me into more difficulties than I know how to get out of."

"I have great faith in MISSIONS," said Amy, "and I feel sure that if Dr. Grose gets you into difficulties he will get you safely out again. As for me, my heart sings

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for joy as I think of all that has come to us in our religious and church and denominational life since you found me looking at that Tour Prospectus! Our whole outlook is changed and so much happier.”

“Yes, so much happier because so much truer to Him

whose horizon takes in earth and heaven, this life and that beyond,” said Elihu. “We have been with and have learned of Him.”

“If only we can see life steadily through His eyes,” said Amy reverently.



WEDNESDAY DEVOTIONAL SERVICE IN THE FOREIGN SOCIETY'S BOARD ROOM—SEVEN ORGANIZATIONS REPRESENTED

Judson College Facing a Great Future

BY WILLIAM B. LIPPHARD



NORTHERN Baptists have been engaged in missionary work in Burma for more than one hundred years. It is almost exclusively Baptist territory. Denominational progress has been gratifying, for there are today more Baptists in Burma than in any state of the Northern Baptist

Convention with the two exceptions of New York and Pennsylvania.

But look at the other side of the picture. If Baptists were to do an inconceivable thing and withdraw from their nine other mission fields in order to concentrate all the foreign mission effort on Burma alone, the number of missionaries and the funds required to evangelize the 13,000,000 people on this field would be beyond the present capacity of Northern Baptists to furnish.

The only way in which any land can be thoroughly Christianized is through its own Christian leaders. Missionaries freely admit that men and women, themselves followers of Christ, must be trained in increasing numbers for positions of leadership in the ministry, in medicine, law, education, and other vocations. Through such positions of leadership they will wield steadily enlarging influence in making the entire community Christian. The 13,000,000 people in Burma will be finally won to Christ through the service of their own trained preachers, teachers, evangelists, and influential laymen and women who will be increasingly successful in making a Christian impact on the life and thought of their native land.

Fortunately Baptists have an institution in Burma for producing just such trained Christian leaders. Back in 1872 the missionaries, looking far into the future and sensing the need of Christian leadership, established Rangoon Baptist College. In 1882 it became affiliated with Calcutta University, and by 1909 the institution had reached the educational standard for giving the B. A. degree. The name was changed in 1917 to Judson College, in honor of the first American missionary in Burma.

Student enrolment in recent years has shown steady growth indicated in the following table:

1922.....	195
1923.....	262
1924.....	305
1925.....	338

The college began with only 17 pupils. Today it occupies a large and influential place in the life of Burma. Much of its success has been made possible through a realization that true education is Christian education, and can be imparted only by Christians of the highest ideals.

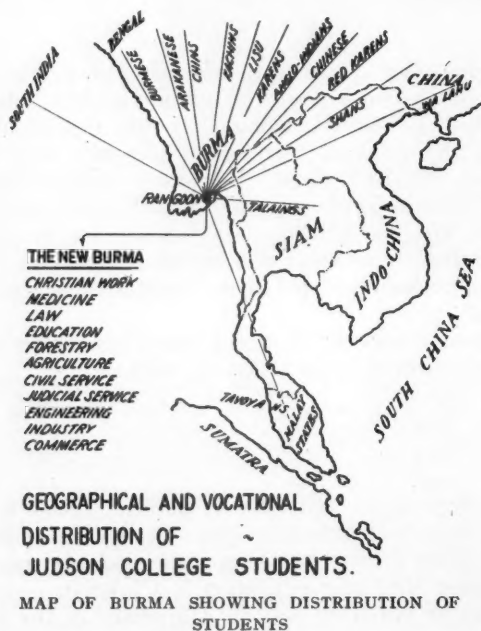
Six outstanding facts regarding Judson College at the present time need to be remembered.

1. The institution is deplorably overcrowded. How to do efficient work in all departments with such limited accommodations as are at present available is a great problem. The grounds are crowded, dormitories are overflowing and classrooms are inadequate.



THREE BURMESE STUDENTS

2. Judson College is the only Christian college in all Burma. Since 1910 it has been co-educational. Nearly 1,200 Baptist churches in Burma are interested in its output of Christian manhood and womanhood. President Wallace St. John says: "In view of the great service it is called upon to perform in fitting the Christian young people to become constructive citizens in a great province, which is only in its first stage of responsible government, it may well be looked upon as holding the destiny of Burma to some extent in its hands. Burman



thought has already been greatly influenced by Christian teachings. For the Christians of Burma to become a great evangelizing power and a determining factor in political and social reform Judson College must be so supported that its present advancement instead of being checked may be accelerated."

3. It would be difficult to find anywhere in the Orient a more polyglot student body than at Judson College. The following races are represented: Karen, Burmese, Chinese, Madrassi, Bengali, Punjabi, and Anglo-Indian. In any land of many races, a "clash of color" is always

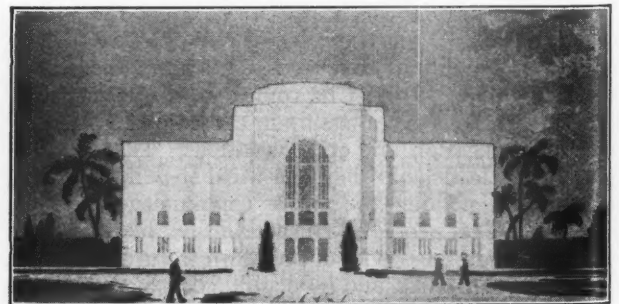


THREE KAREN STUDENTS

imminent. Racial friction during these years of turmoil in India has at times assumed threatening possibilities. When housed together under Christian influences these representatives of various races inevitably come to understand one another better. Judson College serves the cause of Christ in Burma, not only through winning its students to a Christian faith and training them for Christian leadership, but also through promoting racial harmony and brotherhood.

4. Judson College faces a great future. In 1920 it severed its relations with the University of Calcutta and became a constituent college of the new University of Rangoon, with the expectation of transferring its location to a beautiful suburb of Rangoon, on the shores of Kokine Lake, on a part of the campus of the new university. Here with plenty of space and ample opportunity for expansion, the college can grow in physical equipment and in student enrolment and thus serve the Christian cause in Burma.

5. The educational policy of the British Government

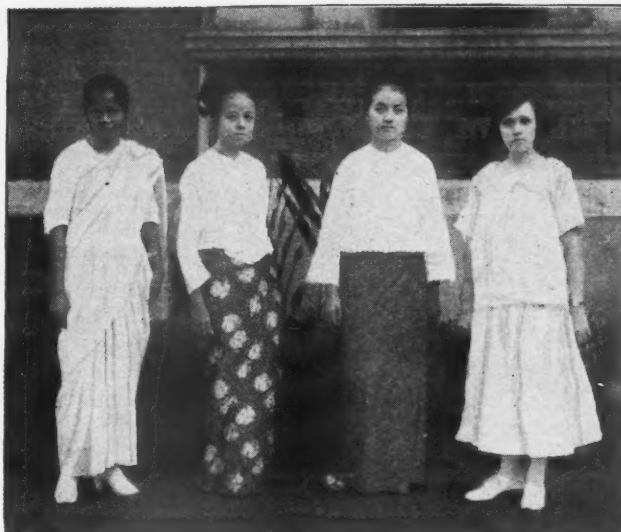


PROPOSED NEW ADMINISTRATION BUILDING, JUDSON COLLEGE

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makes it imperative for Baptists to continue Judson College if the Christians of Burma who desire a college education are to receive it. This educational policy declares the government to be financially incapable of offering university training except to a limited number. Instead, the government offers financial aid to any private institution which will assist in this great task. Judson College is the only institution which has met the severe requirements and receives aid *without the least curtailment of the Biblical teaching or Christian emphasis.*

6. Judson College alumni through their Christian service are upholding the Christian ideas for which the college exists. The accompanying map shows the large area which the college serves. Students are attracted from all sections of Burma, and upon graduation return and become the recognized leaders of their communities. The service rendered by the following recent graduates, typical of many who might be mentioned, indicates the contribution which Judson College is making to the Christian leadership of Burma:



FOUR GIRL STUDENTS REPRESENTING FOUR RACES



SCENE ON KOKINE LAKE NEAR THE NEW SITE OF THE UNIVERSITY OF RANGOON

Dr. (Miss) Ma Saw Sa, the leading woman physician of Rangoon, specializing in obstetrics; Captain L. Htin Po, rendering special service in the Indian Medical Department; Maung Than Tin, an under-secretary to the Burman Govern-

ment; Silas San Wa, an extra assistant commissioner in the Burma Civil Service; Saya Maung Ba, the well known Headmaster of the Burma Mission Cushing High School; Maung Tun Pe, professor of Burmese at Judson College; Ma (Miss) Nyein Tha, the headmistress at the well known Morton Lane Girls' School of the Woman's American Baptist Foreign Mission Society; Thra Maung Pe, the devoted pastor of the Karen Baptist Church at Henza, Burma; Saya Myat Min, missionary to the Intha tribes in the Inle Lake district of Burma.

All these men and women are Christians. They are leaders in those professions which are most materially affecting the development of Burma's social, political and industrial life and they are exerting a great influence on public opinion.



THE CUSHING MEMORIAL BUILDINGS ON THE PRESENT CAMPUS OF JUDSON COLLEGE. THESE WILL BE USED BY THE HIGH SCHOOL DEPARTMENT AFTER THE COLLEGE REMOVES TO ITS NEW SITE

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PART OF THE GENERAL DELEGATION TO THE EL PASO CONFERENCE. DECEMBER 11-16, 1926

A Notable Conference on the Southern Border

CHRISTIAN AGENCIES DISCUSS THE CONDITIONS CREATED BY THE INFLUX INTO THE UNITED STATES OF MEXICANS AND SPANISH-AMERICANS



THE El Paso Conference was a genuine attempt on the part of religious, social and educational leaders representing national church boards and public welfare institutions of several border states to find and face the facts basic to the solution of the major problems affecting the Mexicans and Spanish-Americans in this country. It was held in the heart of one of the largest Mexican colonies in the United States. The conference committee sought to secure as many Spanish-speaking delegates as Anglo-American and nearly succeeded in doing so. All of the discussions were interpreted into either English or Spanish as occasion demanded. The place of meeting was a large Mexican church, and the hosts at the only social event of the five-day meeting, a dinner, were the members of this Mexican Presbyterian church. As many Mexican speakers made addresses as did Americans of the older stock.

Workers representing nearly all of the interested organizations met day after day to consider methods of missionary procedure and comity arrangements. They planned with brotherly open-mindedness; how constructively they planned, the years ahead will reveal.

During several months prior to the opening session, five representative commissions had been making a study of the social, economic, educational and religious conditions prevailing among Mexicans in the United States, and the discussions centered about the reports of these commissions. Frankness, combined with abounding charity for the opinions of others, characterized the debates. Understanding and mutual good will rather than legislation were the definite and desirable

ends sought. "We cannot all see eye to eye," said Dr. Charles E. Vermilya, chairman of the conference, in referring to the work that the various agencies during past years had carried on in behalf of Mexicans. "Our unity will lie in an open-minded approach to the facts which may come before us. We may not all interpret the facts in the same way. We can at least be charitable and sympathetic toward each other, and the presence in El Paso of any delegate is evidence of a mutual interest in a common cause. We meet not to discredit any organization, social or religious, but to discover if possible the privileges to which Mexicans and Spanish-Americans, who are a part of our common social life, are entitled, and the means by which these can be provided. This conference ought to make allies of many who heretofore have had very little to do with each other."

There are twenty-seven religious agencies cooperating in various ways through the Home Missions Council and Council of Women for Home Missions. Eleven church boards carry on work among Mexicans and Spanish-Americans, namely, Congregational, Disciples, Free Methodist, Friends, Methodist Episcopal, North and South, Presbyterian, North and South, the United Brethren in Christ, Baptist, North and South. Their churches and schools total 803 and their paid workers nearly 550. The communicants number over 23,000.

The number of Mexicans living here in 1920, according to the census, was 725,332. These figures include those born here with both or either parent born in Mexico, nearly all of whom were living in the Pacific, mountain, or southwest central states. Only 281 were in all the New England states. There has been a net increase from immigration during the past five years of 278,000, and

of course a considerable increase from children born in this country. Conservative estimates of the present Mexican population range between 1,200,000 and 1,500,000.

Professor B. F. Coen, department of rural sociology of the Colorado Agricultural College, Fort Collins, Colorado, in the opening address, contended that Americans know less about Mexicans than about almost any other people on earth although they are next door neighbors. "To know Mexico is almost a moral obligation," he said. Doubtless the members of the program committee had the same viewpoint when they invited several Mexicans of wide experience as leaders among their people on both sides of the border to address the conference. Mexicans were members of all the commissions, and one well-known Mexican pastor, Rev. E. M. Sien of Los Angeles, headed one of the commissions as chairman.

With no attempt to soften the picture for his American audience, Rev. Vincente Mendoza, editor of *El Mundo Cristiano*, of Mexico City, revealed the heart of the Mexican migrant laborer, the waif of America's industrial life. He named several reasons why many Mexicans, in his opinion, refuse to become American citizens.

"During the World War," said Mr. Mendoza, "a long word received much attention—Americanization. What a series of efforts with foreigners! So many classes organized to help the foreigners understand and love the United States! These efforts were not carried on without mistakes, of course. I remember in Santa Ana, California, for instance, that the humble Mexican women were brought together to hear some lectures which they did not understand. Then they were taught to make cakes and some American dishes on the order of Boston baked beans. And what happened? Our women have never cooked Boston baked beans for their men because, for the Mexican, there never has been and never will be a better method of cooking beans than the Mexican style. American citizenship will not enter in this way. Why, then, do the Mexicans systematically refuse to become assimilated into this nation? Let us look at some concrete reasons:

"First, their feeling of loyalty to their country is exceedingly strong. The poor, humble Mexican does not understand clearly the reasons for this loyalty to his

country, the value of its traditions, the cultural, political and historical backgrounds, but he does have a practical loyalty to his people and his land. It is a manifestation of the pride of race, of that ancestral nobility which has resulted from the mixture of the Indian and the Spanish conquerors. As an Indian his love for the rocks and the trees of his country is ingrained; as a Spaniard he is proud of the tradition and history of his forbears. Although I grant that he does not exercise his citizenship intelligently, the mere thought of losing it is hateful to him, and for this reason he resists naturalization in this country.

"In the second place, the Mexicans in this country are so near to their native land that the hope of returning some day ever burns brightly within them. There is no Mexican immigrant who does not have this hope from the very first day he crosses the border, although he soon finds it receding as the years pass—two, five, ten, twenty years and he does not return home. Or if he does return he finds that he is so accustomed to the methods of work in the United States that he cannot readapt himself to his own country. So, lacking a means of livelihood he returns hastily to the North. He can no longer live in Mexico. More often the scarcity of funds, a numerous offspring and the magnetic drawing power of many friendships prevent him from ever returning, and he who dreamed of returning quickly to his native land dies here, and here his children continue to live.

"A third important reason why the Mexican refuses to become naturalized is the racial hatred which he keeps hidden in his heart. He feels sure that the only reason he is helped by the Americans is for the services he can give in return. He is a good work animal and nothing more. Let us not forget that the Mexican is a combination of Indian and Spaniard. As such he offers an interesting study in psychology. Along with all the virtues of the Indian he has also the pride and noble bearing of the Spaniard. He well knows that the help he receives from the Americans is prompted by a mercenary egoism and not by virtue of his altruistic ideals. This fact naturally prejudices him. Again, the Mexican knows only too surely that even if he does obtain his citizenship papers his social position will remain unchanged. In some cities of Texas when he becomes an American citi-



BAPTIST DELEGATION TO THE EL PASO CONFERENCE

zen he receives full legal rights but never any social considerations. Although he may exhibit his papers wherever he goes he cannot change the inheritance of his race nor his Latin temperament.

"Finally, the Mexican can never forget the War of 1847 when we lost more than half of all our territory. Many will never become resigned to this. And much less when we witness what to us appears to be the insidiousness of dollar diplomacy in Haiti, Santo Domingo, Panama, Nicaragua, and in our own Mexico where three powerful interests would willingly devour us could they be thus assured of full rights to the oil and other resources of our country."

The commission on social and economic factors affecting Mexicans in the United States brought in a report that stirred the conference deeply. The report charged that American employers in some instances encouraged Mexicans to enter the country illegally so that the "club of deportation" may be used in enforcing working conditions. The report asserted that many children of Mexican parents work in the beet fields from ten to twelve hours a day and are denied the full amount of schooling they are legally entitled to, a situation which Prof. Coen described as "intolerable from the standpoint of our democracy." It was further charged by the commission that the bad morals and health conditions in Mexican labor colonies are due largely to "deplorable housing conditions. In winter months Mexicans brought to this side of the Rio Grande to supply the demand for seasonable labor are pretty largely dependent on funds of social agencies, such as the Community Chest and Associated Charities," the report says. "The time is coming when some economist who can see farther than the season in question will begin to inquire how large a subsidy is paid each year by the various social agencies to the producers of walnuts, beet sugar, oranges, grapes and cotton."

After a spirited debate the conference voted to recommend more humanitarian methods in the deportation of Mexicans from the United States; also "that the United States and Mexico appoint a joint commission on emigration and immigration to recommend to their respective governments appropriate legislation" regarding immigration policies.

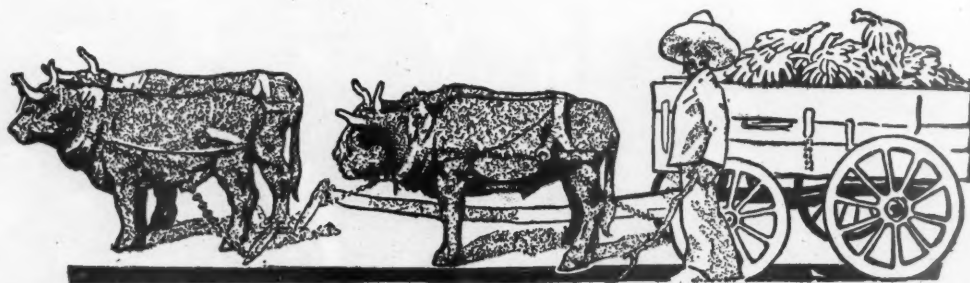
The conference deplored any break between the United States and Mexico as an outgrowth of the present dispute over property titles in Mexico. That humanity should be rated above dollar rights was voiced in the adoption of a resolution which was embodied in a me-

morial sent to the State Department of the United States urging upon our government "that its relations with Mexico be developed in an atmosphere of sympathy and mutual goodwill, and that all questions at issue be approached with exceeding patience and resolved through conference and discussion." It was further stated in the memorial that the "American government could well afford to pay Americans for their holdings in Mexico rather than precipitate an international conflict." The government was also urged to enter into negotiations with Mexico to suppress American owned and operated vice resorts along the international border.

José Kelly, general delegate of the Mexican Federation of Labor, in his address following the presentation of the report of the social and economic conditions among Mexicans in the United States, denied that organized labor in Mexico was under the tuition of bolshevistic or socialistic agencies in Europe. He portrayed Mexico on the eve of making a positive contribution to the civic, industrial and cultural progress of the world and predicted that the United States would in time cease to have a Mexican immigration problem if all inimical alien forces should relax their grip upon Mexico's national life and give Mexicans a chance to stand as Mexicans and utilize for the common good all the elements of their strength. "In the meantime," said Mr. Kelly, "Mexico looks to the United States to send back to her hands of young people trained for a leadership that will help reconstruct her nationhood."

Recognizing a lack of trained leaders for social and religious work among Mexicans in the United States, the conference voted to recommend that the Home Missions Council and the Council of Women for Home Missions consider the practicability of founding a school of religion near the campus of the Mexican College of Agriculture and Mechanic Arts, with an exchange of credits with that institution toward the degree of bachelor of arts. The commission on religion, while noting delinquency in certain localities in the carrying out of comity agreements, reported that the missionary program of the church boards was largely responsible for many of the advances undertaken in behalf of the Mexicans by private and public agencies.

The spirit of missions and evangelism was felt in all of the commission reports and conference discussions. The closing session was given to prayer and brief devotional talks by the executives of several church boards carrying on work in behalf of and with Mexicans in the United States.





The Morning Look Upward

FATHER, I thank Thee for Thy mercies which are new every morning. For the gift of sleep; for health and strength; for the vision of another day with its fresh opportunities of work and service; for all these and more than these, I thank Thee. Before looking on the face of men I would look on Thee, who art the health of my countenance and my God. Not without Thy guidance would I go forth to meet the duties and tasks of the day. Strengthen me so that in all my work I may be faithful; amid trials, courageous; in suffering, patient; under disappointment, full of hope in Thee. Grant this for Thy goodness' sake. Amen.

—Samuel McComb.

From Washington's Inaugural

It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate, to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in the administration to execute with success the functions allotted to its charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow citizens at large less than either.

February 12, Abraham Lincoln Born

GREAT men are in the world what the most enlightened and exalted experiences are in the life of any man. They are the mountaintops on which the influences which are afterward to fertilize our whole humanity have birth. There stands out some great pattern of unselfishness; some martyr-life which totally forgets itself and lives in suffering self-sacrifice for fellow-men. About that man's life gathers an utterance, an exhibition, of the glory of self-sacrifice—of how it is the true life of mankind, of how in it alone man becomes truly man. Does all that abide in him, live and die in his single personality? Does it disappear forever in the withering flames which consume him at the stake? Does not that fire set it free, cast it forth into the atmosphere of the universal human nature, and make it the possession of all mankind? Have not you and I the power to live more unselfishly today because of the unselfishness of the great monumental lives of devotion?—*Phillips Brooks.*

As thrills of long-hushed tone
Live in the viol, so our souls grow fine
With keen vibrations from the touch divine
Of noble natures gone.

—James Russell Lowell.

The Inexhaustible Source

Blessed are they that hunger and thirst after righteousness, for they shall be filled. (Matthew 5:6).

There's not a craving in the mind
Thou dost not meet and still;
There's not a wish the heart can have
Which Thou dost not fulfil.

All things that have been, all that are,
All things that can be dreamed,
All possible creations, made,
Kept faithful, or redeemed—

All these may draw upon Thy power,
Thy mercy may command;
And still outflows Thy silent sea,
Immutable and grand.

—Faber.

The Unique Christ

Jesus stands alone in nature as in office. He is the unique Christ. Taking together the mystery of the manger and the mystery of the cross; the mystery of His wisdom, of His love, of His power; the marvelous facts of the Christian ages as they have been written down; the possibility of faith even as we have tested it; the power of the Name as we have spoken it; then the simplest confession, the least confusing, the most manifestly congruous and befitting is in that phrase, reverent, satisfying, "I believe in Jesus Christ, His only Son." And the faith which sees Him as God's supreme, all comprehending gift to men will bow before Him, wherever reason or faith shall find Him, and, gathering together all the treasures of love and loyalty, to that great declaration "His only Son" will add the gold of personal confession, "OUR LORD."—*Bishop L. B. Wilson.*

Man is more blessed or less blessed in the same measure as he is aware of the presence of God.—*John Tauler.*

Many, indeed, think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.—*John Wesley.*

To take blessings open-handed, with glad and thankful heart, and to get from them all the joy with which God has charged them, is the beginning of praise.—*James B. Brown.*

He who climbs above the cares of this world and turns his face to his God has found the sunny side of life.—*C. H. Spurgeon.*

Paul wrote to the Corinthians, "Ye are not your own but ye were bought with a price." That means you and me.—*Cabot.*

Recent Baptist Progress in Europe

BY DR. J. H. RUSHBROOKE

Baptist Commissioner for Europe, Secretary of the Baptist World Alliance, and President of the Baptist Union of Great Britain and Ireland



HE year 1926 has been significant in more than one direction. The outstanding facts so far as European Baptists are concerned are (1) the renaissance of British Baptists; (2) the Regional Conferences held under the auspices of the World Alliance; (3) the struggle for religious freedom in certain lands.

(1) The renaissance of British Baptists will, I believe, prove a decisive turning-point. For some years doubt and hesitancy had marked the thought and action of our churches. The reasons were complex. A sense of national unity is always strong in Britain, not less among nonconformists than among conformists; and during the War it naturally found continuous and emphatic expression. The State Church was regarded as the religious expression of this national unity, and its hold upon the people was strengthened. In the life-and-death struggle of those fateful years, chaplains in the Army and the Navy dealing with masses of men differing in religious outlook, and in very many cases frankly indif-

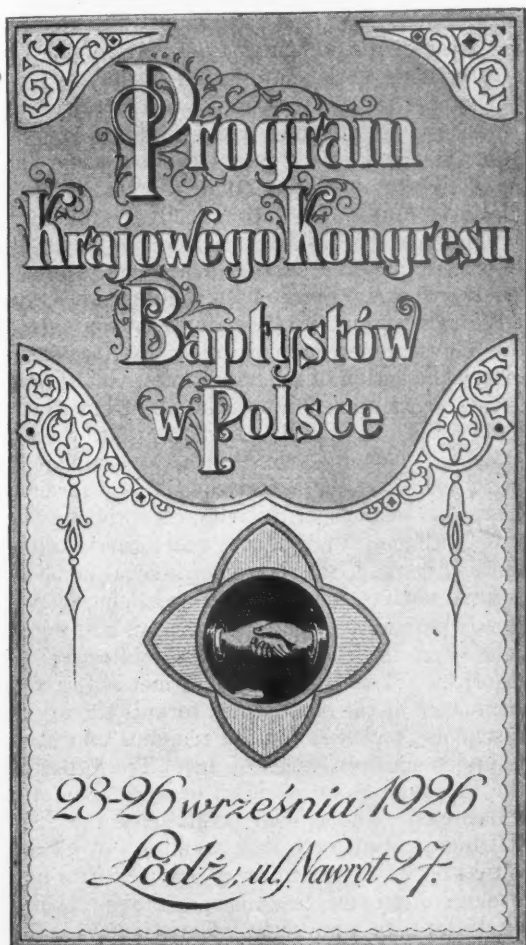
ferent to and even ignorant of religion, concentrated their efforts on immediate tasks of encouragement, consolation, moral rebuke, and evangelistic appeal. Distinctive principles were almost forgotten. Silences and conformities were natural under the special conditions of the War. Discussions among chaplains belonging to various denominations, but charged with similar tasks, raised questions of the worth of the distinctive witness and customs which were no longer emphasized amid the stress of the times. Moreover, passionate longing for a visible organized unity of the church marked many Anglican chaplains; they lost no opportunity of urging their point of view, and their numbers and persistency tended to establish it as a kind of "service" opinion. Nor can one ignore the fact that reaction from the bitterness of sectarian controversy played a part, and a far from ignoble desire that the religious unity of which men differing in denominational allegiance had become conscious might in some way find permanent expression. All these elements were reinforced soon after the War by the Lambeth Appeal of 1920, whose noble phrasing



THE REGIONAL BAPTIST CONFERENCE OF POLAND PHOTOGRAPHED IN THE COURTYARD OF THE BAPTIST PUBLICATION SOCIETY KNOWN AS "COMPASS." DR. MULLINS IS NOT IN THE PICTURE AS HE WAS AT THE TIME A PATIENT IN THE PEABODY-MONTGOMERY HOSPITAL AT LODZ.

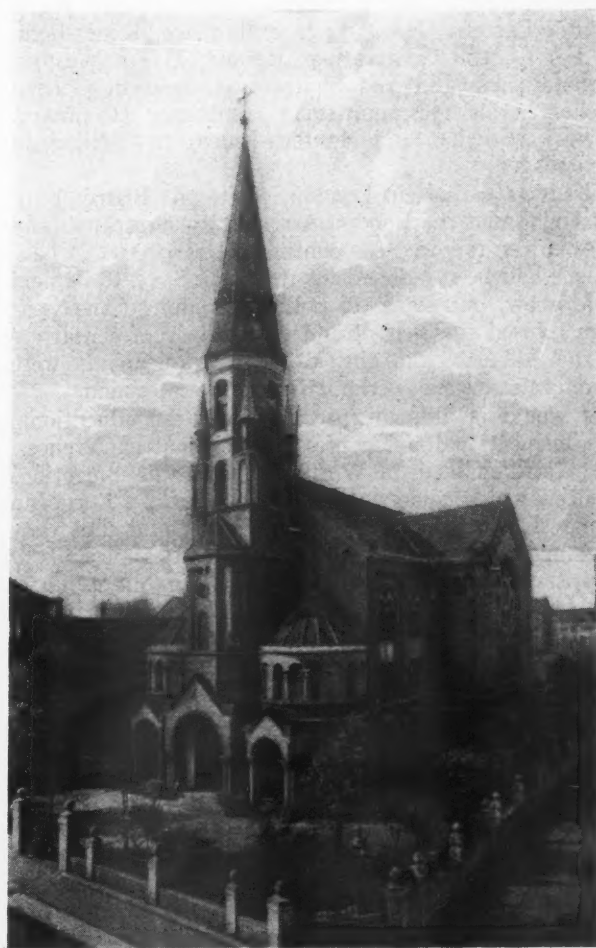
compelled respect, though a careful reading convinced far-seeing persons that the acceptance of its conditions would substitute a credalistic sacramentarian and episcopalian institution for the evangelical and fraternal New Testament fellowship that Baptists enjoy. The Bishops' Appeal was clearly entitled to full and courteous consideration, and British Baptists consented to associate themselves with other Free Churchmen in an effort to elucidate its meaning by conference with those who had

the extent to which they had expressed opinions differing from those of the majority. Small wonder that in Britain and abroad bewilderment and suspicion spread among Baptists; and when at last it was announced that the conversations were suspended a sigh of relief arose from the whole denomination. The Baptist Union Council at once adopted a resolution pointing out that the responsibility for the statements issued by the Federal Council rested exclusively with the persons who had prepared them; and it appointed its own committee—of which I had the responsibility of acting as chairman—to draft a Reply to the Bishops' appeal. The Reply was after careful discussion unanimously endorsed by the Council of the Union, and when the Assembly met in Leeds last spring it was adopted with absolute unanimity. It sets on record the loyalty of



FACSIMILE OF THE PROGRAM FOR THE BAPTIST REGIONAL CONFERENCE AT LODZ, POLAND, SEPTEMBER 23-26, 1926. THIS WAS PRINTED BY THE BAPTIST PUBLICATION SOCIETY KNOWN AS "COMPASS."

prepared it. The Baptist Union Assembly, in agreeing to this course, never dreamed that the Free Church Federation—the body entrusted with the inquiry—would follow the method which it actually adopted. The conversations were prolonged for some years, and to the distress and even the indignation of the overwhelming majority of Baptists the Free Church Committee entered upon an exchange of documents with the Anglican representatives in which the Baptist point of view was not merely ignored but repudiated. Substantial agreement was expressed with the episcopal attitude on matters in which this was directly opposed to our convictions. Documents were published in which names of leading Baptists were given as members of committees that had drawn up agreed statements, but no indication was afforded as to the personal attitude of these men or



THE BAPTIST CHURCH AT GELSENKIRCHEN, GERMANY, WHERE THE REGIONAL BAPTIST CONFERENCE WAS HELD LAST SEPTEMBER

British Baptist churches to their evangelical heritage, and makes manifest their solidarity with their brethren throughout the world. I am happy in the knowledge that much misunderstanding is now dispelled.

(2) The Regional Conference held in Europe during September and October represent a new policy on the part of the Baptist World Alliance. Before the War two series of congresses had been initiated by the Alliance—World Congresses at intervals of five years, and between

them general European Congresses. The War suspended both series. From 1911 until 1923 no World Congresses assembled. The European Congresses have not been resumed, the plan of Regional Conferences having been substituted. The scheme in 1926 involved conferences at several centers, the complete list being: (1) For the Southern and Western Latin Countries—Belgium, France, Italy, Spain, Portugal; meeting-place, Barcelona. (2) For Southeastern Europe—Bulgaria, Jugoslavia, Roumania, Hungary, Austria and Czechoslovakia; meeting-place, Budapest. (3) For the various nationalities of Poland; meeting-place, Lodz. Though only one country was involved, there were present Poles, Germans, White Russians, Czechs, Ukrainians and others, all resident in Poland. The hymns had to be printed in five languages. (4) A Baltic conference attended by representatives of Finland, Esthonia, Latvia and Lithuania; meeting-place, Riga. (5) For Eastern Germany; meeting-place, Königsberg. (6) For Central Germany; in Berlin. (7) For Western Germany, Holland and Switzerland, held in Gelsenkirchen. (8) A Scandinavian conference (Denmark, Norway, Sweden and Swedish-Finns) assembling in Copenhagen.

Great gatherings in London, where the British Baptist Union and the London Association cooperated, and in Aberdeen followed the continental meetings. A conference had been planned for the U. S. S. R. to be held in Moscow, but owing to political complications visas were refused the British and American representatives of the Alliance, and the Moscow arrangements were therefore cancelled by the Russian Baptist Union.

It would be difficult to exaggerate the educational and inspirational value of these regional conferences. They have enabled the World Alliance to hold meetings in cities which could not have entertained a European Congress, much less a World Congress; and thus they have made the Alliance a reality to many thousands of Baptists to whom it had hitherto been but a name. Fifty thousand persons attended the meetings which Dr. Mullins and the European Secretary of the Alliance addressed. The fact that the conferences were confined to small groups of neighboring unions permitted the treatment of the various questions in the light of local conditions, and reduced the labor of interpretation. Traveling expenses were substantially lessened, and a

fairly adequate representation of the national Unions in the program was possible, since seven conferences took place instead of one. I do not think it likely that after this year's experience the general European Congress will ever be restored: it is now demonstrated that far more effective and intensive work can be done in the new way. Dr. Mullins has added lustre to his presidency of the Alliance by the fine series of addresses and sermons he delivered. The regional conferences also served the Mission Boards by bringing their European representatives, Dr. W. O. Lewis and Dr. Everett Gill, into association with so many thousands of Baptists, and by introducing to the European field the Rev. M. E. Aubrey, the new Secretary of the British Baptist Union.

(3) In regard to religious freedom, I am happy to report that in the post-war years there is a far larger measure of liberty in Europe than aforesaid. In the small Baltic republics it is practically complete. In Poland some anxiety has been caused by police interferences with Baptists, especially in Lemberg; but when I visited the Deputy-Minister of Religion and Education in Warsaw two months ago he at once assured me that the Government emphatically disapproved and would check the action of the police in putting into force laws dating from the time of the Austrian Catholic ascendancy, but now really obsolete. On the other hand, it would seem that the Polish Government itself views with suspicion the association of any foreign organizations or persons with religious propaganda in the land. Although Baptist assistance carries no measure of foreign control, but is purely fraternal, some of the officials have not yet understood its real character.

In Russia worship is free and baptisms are regularly administered in the open air, without interference by the authorities. Two difficulties are met with. One is the continuance of the edict which forbids the organization of schools or classes for the religious education of persons under eighteen years of age. The other arises from the thorough-going pacifism of a number of individual Baptists. The official position of the Russian Baptist Union, as set forth in a resolution of its conference, is that opposition to military service forms no part of our denominational teachings, although there are individual Baptists who regard Christianity as inconsistent with the bearing of arms. It would seem that some of these resolute pacifists have asserted their dis-



THE REGIONAL BAPTIST CONFERENCE REPRESENTING BAPTISTS OF THE SCANDINAVIAN COUNTRIES

sent from the official attitude so vigorously that they have come into conflict with the government and a number have been arrested and banished by administrative order. This issue, although it does not arise between the Government and the Baptist Union as a whole, tends to diminish the prospects of harmonious working, since the Government apparently considers that the Union might do more to check the expression and diffusion of anti-militaristic sentiment.

The gravest trouble is in Roumania. Documents dated as recently as mid-November indicate that sheer reaction dominates the Ministry of Cultus and the local authorities. The closing of chapels, the forbidding of preachers to function, the persecution of school children, the refusal of employment to Baptists, irritating interferences in comparatively small matters, namely, threats to close places of worship if a group continues to describe itself as a Baptist "Church" instead of "Society"—these are among the forms of interference now common. There are instances of sheer brutality, though these are fewer than at an earlier period; but there is no trace of any understanding or recognition of the principles of religious liberty, or even of a decent and orderly tol-

erance. I rejoice to know that protests in America have become more definite and continuous, and on this side of the Atlantic I am now discussing the whole situation with a view to an approach to the League of Nations. The Baptist World Alliance has also resolved to promote a world protest against the intolerance of the Roumanian Government. One cannot believe that Roumania will long maintain its obstinate resistance to the general opinion of the civilized world.

I have dealt with special aspects of European Baptist life in 1926. A general report concerning the work would indicate a healthy advance in almost all countries. Very large numbers of baptisms have taken place, especially in Russia and Roumania. We were impressed during the Regional Conferences by the healthy vigor of the Scandinavian branches of the denomination. In Denmark our people are few but their pervasive influence is remarkable; they contribute in a degree quite out of proportion to their numbers to the maintenance of a healthy evangelical temper and outlook.

NOTE.—For the photographs accompanying Dr. Rushbrooke's article, including the fine frontispiece, we are indebted to the Foreign Mission Society's European representative, Dr. W. O. Lewis.



Fifteen Problems for Northern Baptists to Consider

BY REV. C. E. TINGLEY OF SAN FRANCISCO



THE Fifteen Standard City Mission Societies, Class A, represent our fifteen greatest cities; fifteen of our greatest problems; fifteen of our largest sources of supplies, and fifteen of our largest opportunities for the profitable investment of the missionary dollar.

Fifteen Greatest Problems. Yes, for there we find the *Racial Problem* the most acute. The great bulk of new

American settlements and practically all the slums of our country are found in these cities. There, too, is done most of our Christian Center work. The great bulk of the Negro population that has migrated into our Northern states in the past decade has settled in these cities. Here we are brought face to face with great problems of interracial brotherhood. As the people of these several races are living so closely together in the same neighborhood this problem cannot be escaped.



COUNTRY, MARK, NORWAY AND SWEDEN, AT THE MEETING HELD IN COPENHAGEN LAST OCTOBER

The Evangelistic Problem. This is most difficult in our Class A cities. There the ordinary protracted meeting can seldom be made a success. With the intense rush of city life which has almost destroyed American home life; with the innumerable business and social engagements almost every evening of the week; with the lure of moving pictures and other attractions, it is almost impossible to secure a large hearing whereby the evangelist is able to reach the unsaved and unchurched people of our cities. Only that church which puts on an evangelistic program 365 days in the year, with every member an evangelist, will be able to hold its own in these great centers of population. New methods and original plans must be wrought out and used in these fields.

There, too, we find the *Dying Church Problem*. True, there are many little country churches that have passed away almost unnoticed, unsung and unwept, but practically not a Class A city but has one or many cases of churches which yesterday were giants of spiritual strength, ministered to by outstanding preachers, that today are dead and buried, leaving a memory perpetuated perhaps by a garage or storage house with stained glass windows. Or, if they are not buried they are merely existing, hobbling on through life like a poor paralytic. Some have hung on to life by cowardly running away from the responsibility of combating with the oncoming tide of aliens and folk of other races. All are familiar with the wondrous recent growth of our cities. But our churches have not kept pace with our cities. One western city, Oakland, California, has reported a growth of 374% in a period of twenty-five years, during which time Protestant churches have grown only 78% and our Baptist churches only 62½%. Twenty-five years ago 15% of the population were members of Protestant churches and today only 6%. Six years ago our San Francisco Bay Cities Baptist Union was organized, of which our Oakland work is a part. From that time the tide turned and during the past five years the work has shown a better record. With 27.1% increase in population our Baptist church membership has increased 27.9%.

Fifteen Greatest Opportunities for Investment. It is true in the financial world that the great cities are the places where large investment brings largest returns. This is also true regarding our church work. The remarkable growth of our cities in the suburban districts makes a story that could not be believed had you not witnessed it. That growth which you have noted in your city, of whole blocks and streets of houses being put up, almost over night, can be duplicated many times over in every one of our Class A cities, and in practically

every one there are several cases of entire districts being allocated by councils of churches and comity committees to the Baptists, but which are being left unchurched because we have not funds with which to enter. Some of these locations are a mile or more from any Protestant church. Our failure to enter these fields will mean they will be entered by others and we will therefore be obliged to stay out. Or if we enter after other churches we will be among those who "also ran," and we will wonder why we cannot do as well as some other denominations. In Cleveland the Comity Commission said to Baptists, "You have been taking your full share and probably more of the foreign-speaking work, but you have not done your share of caring for the English-speaking work." Among the factors leading to the marvelous suburban development should be mentioned increased transportation privileges—the automobile, good roads, busses, etc. The prosperity of the Negro and foreigner, causing him to move into better parts of town and out from the tenement districts, has also contributed to the development by forcing the wealthier people into the suburbs. A neglected or unchurched belt is found around every city. Cleveland reports twenty places out of convenient reach of Sunday schools where Baptists might enter if they had funds. Brooklyn reports twenty-five such sites. Detroit and Los Angeles each report seventeen such American fields. Such figures could probably be duplicated in most of our cities.

Fifteen of Our Principal Sources of Supplies. The reports of missionary offerings show that of the ten Convention fields containing Class A cities there is but one in which these cities do not contribute approximately 50% or more of all contributions for missions. How vital to the welfare of all our denominational work to keep up this home base.

Many illustrations might be given of wealthy Baptists being lost to the denomination because of their removal from the centers to suburbs and affiliating with some other (perhaps community) church. The loss here is not only financial, but, what is more serious, a loss of real leadership. Probably every one of our cities can furnish some notable case of this kind. This loss can only be stopped by our establishing in the suburbs of all our great cities strong Baptist churches. In all of our cities there should be some arrangement made for the purchasing of lots at strategic points looking forward to the time when there will be a demand for a church in that community. This must be studied and planned for with as great care as is shown by the telephone and other utility companies in taking care of the growing suburbs.

One Great Man's Tribute to Another

TO ADD BRIGHTNESS TO THE SUN OR GLORY TO THE NAME OF WASHINGTON IS ALIKE IMPOSSIBLE. LET NONE ATTEMPT IT. IN SOLEMN AWE PRONOUNCE THE NAME, AND IN ITS NAKED, DEATHLESS SPLENDOR LEAVE IT SHINING ON.

—ABRAHAM LINCOLN.



THE EDITOR'S POINT OF VIEW



LET US PRESERVE OUR IDEALS

The muckraker is abroad in the land. He delights in attempting to destroy the ideals which America has cherished. In recent literature especially he has sought to besmirch and bespatter names that have rightly been revered by our people and the world. A novelist assuming the rôle of historian has written a pretended life of Washington, dragging into the light every trait and incident which, under his magnifying and distorted lens, could be made to discredit the fair reputation and even stain the character of the great leader whose merit and service won for him the proud title Father of his Country. Professor Albert Bushnell Hart of Harvard, a real historian, has charged this muckraker with putting forth more than two hundred and sixty false, misleading and unsubstantiated charges against Washington. The harm wrought by such writing cannot easily be estimated, especially upon the young people who are already under the poisonous influence of a debased literature and drama.

What a contrast is presented in the notable address of President Coolidge at the sesquicentennial celebration of the battle of Trenton. There we see Washington as the truly great figure in the events that made this independent nation possible, and are led behind events to the principles which determined the daring adventures of the leader. In the letter to his brother shines out the faith that inspired action. In beginning his historic review the President said:

Entrenched behind the Delaware with a ragged, starving army, poorly equipped, broken in morale, dwindling through the expiration of enlistments and daily desertions, while the patriotic cause was in its lowest ebb, on December 18 Washington wrote to his brother:

"You can form no idea of the perplexity of my situation. No man, I believe, ever had a greater choice of difficulties and less means to extricate himself from them. However, under a full persuasion of the justice of our cause I cannot entertain an idea that it will finally sink, though it may remain for some time under a cloud."

There you have the full measure of the Father of his Country. He faced the facts. He recognized the full import of their seriousness. But he was firm in the faith that the right would prevail. To faith he proposed to add works. If ever a great cause depended for its success on one man, if ever a mighty destiny was identified with one person in these dark and despondent hours, that figure was Washington.

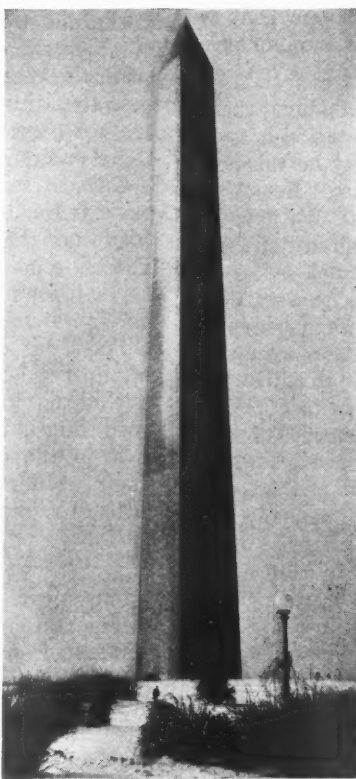
That is looking at the real Washington, not hunting for juvenile foibles and frailties such as are common to humanity. We cannot injure Washington by defamation, but we can suffer immeasurable loss if our ideals of greatness are destroyed. Happily Washington is serene above the reach of scandalmongers and degenerate Americans. As President Coolidge, when the correspondents asked his opinion of the vulgar charges, looking out of his window in the White House, turned and said in his laconic manner, "I see that the monument still stands."

RELIGIOUS LIBERTY—LIMITED

The Roman Catholic ecclesiastics of the United States, headed by Cardinal Hayes, have issued official protest against the action of the Mexican Government in regard to religion, with special reference to their own Church. The protest is made in the name of religious liberty, and the conscience of the American people is appealed to in support of their contention. This is by no means the first time that this appeal has been made by the Roman Catholics in behalf of this same great principle for which Protestantism has poured out its life blood and its treasure through the centuries. The strange thing about it is that the meaning which Roman Catholics

attach to religious liberty is not the same as that which Protestants attach to it. Religious liberty for itself is what Roman Catholicism demands. Religious liberty—limited. Any infringement of that is indefensible and un-American. But religious liberty on equal footing for all—that has not yet become a slogan of the Roman Church, in practice, however often it may have been proclaimed in print.

The history of Roman Catholicism affords ample proof that its popes and prelates have never understood or advocated religious liberty in its broad and true sense. In no country today where Rome is in control is religious liberty a fact, in spite of constitutional provisions guaranteeing it. At the very time when protest is being so strongly made against the alleged persecution of the Church in Mexico our Protestant missionaries and workers in Latin America are exposed to vilification and attack on the part of Roman Catholics who are commonly incited by the priests. Religious liberty is a precious and vital principle in this Republic. It is praised and appreciated here, as in their protest by the



THE WASHINGTON MONUMENT AFTER AN ICE STORM

Roman Catholic ecclesiastics, but it was never established here by their Church, nor would it exist if they had always been in power here as they have been in Mexico and Cuba and Porto Rico. It is merely an empty phrase in Spain, and Protestants and Jews are now uniting in the attempt to secure it in some real fashion in Rumania, where the Catholics are in power. All we ask is fairness in judging the Roman Catholic protest and propaganda against Mexico in the light of the treatment accorded by that Church which established the Inquisition and which has continued to manifest the spirit of the Inquisition wherever it has had unmolested sway. The reply of the Mexican Government is that all it seeks is religious liberty in truth and fact for all its people, educationally, morally, economically and religiously.

As a sample of the kind of religious liberty which the Romish hierarchy in Mexico has stood for, the Mexican Consul General in New York states that "so dominant was the Catholic hierarchy up to 1830 that it was able to write into our constitution not merely that the Catholic religion would be the state religion but *that none other would be tolerated.*" He refers the cardinal and bishops of the United States "to any and every pastoral issued by their colleagues, the archbishops and bishops of Mexico at that time, so that they may note and ponder the invariable references to religious freedom and tolerance as 'impious, sacrilegious, un-Catholic and infamous.' They have not changed. The Mexicans want freedom with the passion of a people to whom it has been denied."

1927

Under this caption the New York Times of January 1, 1927, prints an editorial which is so pertinent and so worthy of thoughtful perusal by our readers that we quote it in full. The closing sentences put a momentous question for individual decision.

The United States may be excused for thinking that it enters upon the New Year universally recognized as the most powerful nation on earth. Testimony on this point out of the mouths of others is overwhelming. Even those who dislike and envy us admit the facts. We have the greatest wealth, the greatest potential military strength, the largest number of men and women employed at the highest wages, the fullest command of the necessities and luxuries of life. It boots us nothing to embroider the tale or enlarge upon it. Without undue self-complacency, we may agree that this nation has a giant's strength. The great question before it is whether it is to use that strength selfishly, tyrannously, ruthlessly, or in the spirit of those of whom, because much has been given them, much will be required.

In the individual under the conditions of modern civilization, there has indubitably been growing a sense of the responsibility which goes with all power. Wealth means opportunity. Riches carry with them an obligation. Why should not this be true of a country which, after all, is only a collection of individuals? There used to be thought to be a line of clear cleavage between private and public morality. Statesmen could do without a blush what in their private capacity they would shrink with horror from doing. That imaginary line is becoming dimmer and dimmer. What the citizen should feel, the nation should also feel. And the great question which the United States, in

the form both of its Government and citizenship, ought to put to itself on this verge of 1927 is what disposition, both at home and abroad, is to be made of its immense and unparalleled resources? They can be made either a curse or a blessing, whether to America or the whole world. It is for Americans to decide this day which they shall be, and highly to resolve, having chosen the better part, to see to its full and happy fruition.

AFTER THE WORLD TOUR—WHAT?

Suppose that we have taken the thirty days tour of the mission fields in which our denomination is at work, have noted the diversity of the work and the multiplication of the needs, and have tried faithfully to follow the daily program for January. What next?

Information after action. That is the idea and ideal of the Board of Missionary Cooperation in originating the plan of the Tour. Interest in our work must antedate support of our work. Once arouse the interest by a plain presentation of the facts and the natural follow-up would be to translate that awakened concern into some form of helpful action. The immediate form suggested by the denominational promotion agency is that early in February the churches accept their quotas, and begin at once to take the steps necessary to secure their realization in financial returns. To accept a quota will not raise the funds it calls for. Some people do not seem to understand that, but the church treasurers and the dependent organizations could enlighten them. In the spirit engendered by the Tour it should be very much easier to enlist the membership at large in a campaign to raise the quota plus.

One thing is assured by the experience of those who have tried it. An increased support of the larger interests of the denomination will make it more certain and easy to raise the local church budget and also any local projects in which the church may be engaged. Those who turn aside the plea for the national enterprises with the excuse that the home interests must be looked after first are not thereby securing but imperiling the support of those very home interests.

Garfield said, "The man who is not larger than his place is too little for it." The church member who is not larger than his local membership is too little for it. The church that is not larger than its local concerns is too little for a vital place in the kingdom of God. Truisms worthy of consideration.

The Tour has taken thousands of church members out into the larger horizon and vision. Allow nothing to contract it. Consider the quota not as an abstract word but a concrete reality and responsibility made vivid by the lessons learned on the Tour. Then will the result be blessed for all, and make 1927 open along the paths of rejoicing and hope and spiritual victory.

THE TRUE SPIRIT

The spirit of our missionaries is reflected in the following statement from Japan: "The sharp and serious reduction in the missionary staff in recent months has left only one missionary family north of the capitol, and only two families have been south of Yokohama on the field at one time during most of the year. Each worker has been obliged to cover—or attempt to cover—an extended territory where formerly several missionaries were at work. But in spite of heavy handicaps there

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has been no admission of defeat and the campaign has been pushed as vigorously as human endurance will allow. At this time of reduced staff and decreasing appropriations—complicated by all the numerous problems of reconstruction in the devastated areas—there has been renewed reliance on God and ever increasing fellowship with and assumption of responsibility by the local churches and the denominational leaders of this our adopted land." This noble expression should be read in five thousand prayer meetings in our churches, as a revival keynote.

NOTE AND COMMENT

¶ The name of the church paper published by the Englewood (Chicago) Baptist Church, of which Dr. C. A. Brooks is the pastor, is the "Baptist Optimist." What a blessed thing it would be if every Baptist adopted that in principle and practice as an individual cognomen or honorary degree!

¶ *The Guide Book* for 1927, issued by the Foreign Mission Society, presents a most attractive appearance with its striking cover and tasteful makeup and illustration. The book covers in general the same ground as the preceding issues, with revision of figures and fresh items. Its 189 pages are packed with information about the Society's work, the Board personnel, fresh news from the fields, statistics, and the missionary directory. The little book is as readable as it is necessary to one who would be in touch with our great foreign mission enterprise. Mr. Lippard, who edits it, has another valuable production to his credit.

¶ Those who are promoting the Day of Prayer for Missions, planning for its first worldwide observance, make a special appeal to the girls and young women to organize definitely for interdenominational cooperation, so that there may be no failure of participation in this inspiring movement. In our denomination the World Wide Guild is effectively organized to join in furthering the observance of the Day, which should be one of rich spiritual refreshment and blessing.

¶ While of course it is much too early to receive reports regarding the extent of the Baptist World Tour as to numbers of churches actively engaged and tourists actually enlisted, there is no doubt that a widespread interest has been awakened in the study of missions and in all that relates to our great denominational enterprises. Nor is there any doubt that those who took the tour as laid out in the Log will be more inclined to look into the home affairs afterward and recognize there some obligations and opportunities that have not hitherto been clearly seen. The local church, after all, is the foundation source upon which all our enterprises depend, and we prize "our church" more when we have seen it and our comforts and privileges in the contrasting light of the many places visited during the thirty days of observation.

¶ Negroes of exceptional ability in various lines have been receiving public awards attracting general attention. In one case Palmer C. Hayden, who has been cleaning houses and washing windows to make a living, going back to his room between times to dabble in oil colors and paint coast and river scenes, has received the first prize in fine arts from the Harmon

Foundation and the Commission on the Church and Race Relations of the Federal Council of Churches. The judges who awarded him the prize of \$400 with a gold medal were astonished at the work of one with such limited advantages. Prizes were also awarded to ten Negroes who had done outstanding work in science, education, literature, business and social service.

¶ The death of Emperor Yoshihito of Japan has brought gloom to that country and evoked the sympathy of other nations. Owing to the long illness of the Emperor the regency had been assumed by his son, who now succeeds to the Imperial throne. There will be no change therefore in governmental affairs. The Japanese people have a peculiar loyalty to the Emperor, this trait being one of the strongest in the Japanese character and accounting for the homogeneity of the nation. President Coolidge was among the first rulers to express the sympathy of the American people with the Japanese.

¶ *The New East* for August has an article by Mrs. William Ashmore on "Lessons from the History of Baptist Missions in China," a subject with which she is competent to deal in helpful manner. The story of the boycotting and closing of the Stout Memorial Hospital in Wuchow, in this same issue, reveals what the missionaries have to face in these days. The magazine is now published in Shanghai, to which city the China Baptist Publication Society has removed from Canton.

¶ The American McAll Association, representing the principal Protestant denominations of the United States, has bought for 1,200,000 francs (about \$48,000) the Maison Verte in Paris, and will use this valuable property for religious purposes and social service. Dr. McAll obtained possession of this house by lease early in his work, making a neighborhood Christian Center of it. The purchase gives the Mission a permanent home, with auditorium and class rooms.

¶ Rev. Frank L. Wilkins, D.D., who died on December 10 in Providence, was a member of the class of '76 at the University of Rochester, and present at the fiftieth class reunion in June last. He was graduated from Rochester Seminary in 1879 and began his pastoral work in Auburn, going thence to Davenport, Iowa. In 1892 he became secretary of the Baptist Young People's Union and did much to develop that movement in its early days. His last pastorate was in Providence, where after retirement from active work he became a member of Calvary Church and rendered a large service in state and denominational affairs, with missions always in his thought. His was an unusually useful and genuinely Christian life, which touched many other lives in blessing. As classmate and friend the Editor tenders his tribute of affectionate remembrance, joining a wide circle in sympathy with the bereaved family.

¶ Walking evangelists, who will go from house to house and from man to man, and urge in a personal way the claims of Jesus Christ, are the kind which meet the approval of the Methodist Episcopal bishops, home mission leaders and workers as expressed at a recent convention. This kind would greatly help forward the evangelistic movement in our denomination.

¶ A new air route to India, from Cairo to Karachi, with regular fortnightly service both ways, has been opened by the British Air Service. This will shorten the time of letter communication from London to India by a week.

Our Missionaries As Seen on a World Tour

BY CHARLES E. JEFFERSON, D. D., PASTOR BROADWAY TABERNACLE, NEW YORK



WHEN I say "Our Missionaries" I include them all. I make no distinction between the Congregationalists and the others, or between the Americans and the British. On the foreign field denominational and national distinctions do not count for so much as they do at home. On my tour I lived with Methodists and Baptists, with Reformed and United Presbyterians, with missionaries of the London Missionary Society, with Scotch Presbyterians and Irish Presbyterians and American Presbyterians, and they all seemed to me like Congregationalists. I could distinguish no difference. Under foreign suns certain colors fade out. The missionaries are mastering the art of getting together. They will teach us many things, and one of them is the lesson of cooperation and church union.

There are a lot of them. I never realized how many till I got into the Orient. There are eight thousand in India and eight thousand more in China and sixteen hundred more in Japan! They are scattered over all creation. They are not found simply along the sea-coast. They are at work far in the interior. They are not confined to great cities, they are in the small cities and in the villages also. I heard of multitudes whom I never saw. It was a constant surprise to hear of missionaries in out-of-the-way places where I never supposed a missionary could be found.

They are a fine set. When people ask me about the great sights of my trip, I begin to talk about the missionaries. I would rather talk about them than about any other feature of my world journey. They are not so novel or so picturesque as many other mortals, but they are immensely attractive and endlessly interesting. I like them. They are the salt of the earth!

I was impressed by their youth. They are not all young, but on the whole they are younger than I expected to find them. There are a few over seventy and an occasional one nearly eighty, but a great company of them are in the twenties and thirties. The whole missionary enterprise has a sparkle about it because of the youthfulness of so many of the workers. Many of them are probably not so young as they look. The fact is that nearly everybody looks young to a man over sixty.

I was delighted by the enthusiasm of the workers. They are overflowing with high spirits. They love their work and think it is the finest work in the world. They are all happy to be just where they are. I found no one who wanted to be somewhere else. The missionaries in India are thankful they are not in China or Japan. The missionaries in China are grateful they are not in Japan or India. The missionaries in Japan count it one of their mercies that they do not have to labor in India or China. Every one has learned not only to be content but to be hilarious in the country to which he has been sent. In America I have known ministers who were longing for a parish other than the one they had. That sort of man I did not find on the foreign field. If there were signs of discontent, they did not reach my ears.

They are a happy group. They are happy because of

their love for their people. One reason they love them so deeply is because they do so much for them. The more they do for them the more abundant becomes their love. I presume that is one of the reasons God loves us, He does so much for us.

But there is another reason why the missionaries love their people and that is because their people are lovable. The Far East abounds in children. There is no race suicide there. Children swarm everywhere, and prettier or dearer children are not to be found anywhere else on the face of the earth. There are no lovelier mental pictures which a traveler brings home than the memories of groups of children he saw in kindergartens and schools. The young men and the young women are also lovable, so alert and studious and ambitious and obedient. How could their teachers fail to love them? Indeed the whole population is lovable. The Chinese coolie is one of the most lovable men on earth. After one has become acquainted with all the races he finds it difficult to say which is the most lovable of all. I now see more clearly why God loves the world. He cannot help it. It is because the whole human race is lovable.

The missionaries are a courageous tribe. In most Eastern countries life and property are as safe as in America, and even safer. It requires no unusual heroism to live in most parts of the non-Christian world. But even if it were dangerous, it would not reduce the number of the missionaries. No one of them would want to come home. Conditions are more confused just now in China than in any other foreign land, but the missionaries there are not alarmed. We like to think of them as being protected by our soldiers and gun boats, but they look upon such protection out of different eyes. They want no such protection. They say it handicaps them in their work. It is a menace rather than a safeguard. They want no more protection than Jesus had. He faced the world with nothing in His hands. His friends would have been glad to defend Him with steel, but He said to the boldest of them, "Put up thy sword!" He was ready to run all risks. He was not afraid to die. That is the spirit of our missionaries. They do not rely on the protection of guns.

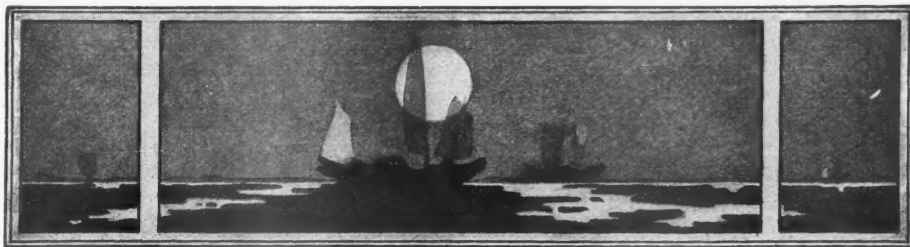
Our missionaries do not live in the backwoods where nothing goes on. The other side of the earth is far from being tame or dull. There is a mighty movement both of thought and of action. We have heard much of the changeless East. There is no such East any longer. The East is changing. There was a time when the Orient was slow. It has quickened its pace. Every one is stepping lively now. The current of life flows as rapidly in Bombay and Calcutta as in London or Paris, and as many things are taking place in Peking and Tokyo as in Boston or New York. The same problems are to the front in every land. The same books are read everywhere. Men of all races are listening in. Nothing is said or done or thought in the United States which is not known and discussed at the ends of the earth. Do not pity our missionaries because they are not in the swim. The whole world is tingling with life and they are tingling with it.

I found our missionaries exceedingly human. They have not changed their nature by going overseas. They are just like the folks who stay at home. Like us they have their obstacles and perplexities, their disappointments and defeats, their joys and their sorrows. They differ from one another as we do in judgment and opinion. In the same field they do not all think alike. In regard to policy and program they are not always agreed. Get twenty of them into a parlor and ask them questions and you will be surprised by the diversity of opinion on every contested point in attitude and outlook. Men do not find it easier to think alike in the Orient than here in the United States. There, as here, is endless discussion, and if occasionally controversy becomes somewhat heated, that is an experience not unknown at home. But the missionaries have learned how to live and work har-

moniously together in spite of differences of opinion. They are a sensible folk and realize that we are all one in Christ. In every field the workers were fulfilling their mission in the spirit of brotherly kindness and good will.

I came home with renewed faith in the ultimate victory of the missionary enterprise. I am more certain than ever before that the principles of Christ are to permeate and dominate the life of the entire world. Christian ideas are in the air. Christian ideals are before the eyes. The Christian spirit is abroad, working miracles beyond the frontiers of organized Christianity. Our missionaries are doing a work which we cannot see or measure. They are putting in the leaven. They are putting it in at ten thousand different points. The leaven is at work. Some day the whole lump will be leavened.

Reprinted from the Congregationalist, December 23.



The Baptist Road

BY COE HAYNE

II. GOD'S FORTY ACRES



THE movement of the people from the rural districts of Norway to America played its great part in the transformation of the wilderness in Minnesota, Wisconsin, Michigan, Iowa and the Dakotas into productive farm communities. *The Interpreter* (February, 1925) is our authority for the statement that the first Norwegian peasants to arrive settled in Kendall County, New York; that soon thereafter (1830) settlements were established in Illinois; and that Norway, according to population, has given more of her people to this country than any other nation except Ireland. Since the sailing of the *Restorationen* from Stavanger, Norway, July 4, 1825, with fifty-five immigrants aboard, 1,000,000 Norwegians have come to the United States. The census of 1920 tabulates 363,863 persons here who were born in Norway. The historical files of The American Baptist Home Mission Society yield the information that the first Norwegian Baptist Church in the United States was organized under the pastoral care of Hans Valder at Indian Creek, Illinois, in January, 1848.

But to get back into the Road.

Looking into the future Bardo Breeding could see nothing but economic bondage for his sons and daughters should they remain on their native soil. He did all in his power to encourage Ole, his oldest son, to carry out a plan to seek a livelihood in America that might lead to the securement there of a home for all the members of the family. Accordingly Ole borrowed from an aunt enough money to add to his own savings to buy a ticket to America, where he arrived in the summer of 1882.

His first employment here was on the Northern Pacific railroad in its pioneering across North Dakota. Beginning with a wage of \$1.25 per day, Ole saved money enough during the fall and winter not only to repay his aunt in Norway the fifty crowns she had advanced for his steerage ticket but also to buy a similar ticket for his brother, Peter, two years younger in age. The two boys together in America set themselves the task of providing means for the transportation to Minnesota of their father and mother and seven brothers and sisters, and a home for them when they should arrive. They worked on railroads, in harvest fields and lumber camps. Eventually they acquired some land and settled as farmers in Bradford township, Wilkin County, Minnesota.

On July 4, 1887, at the railway station in Fergus Falls, the Breeding family, reunited, rode in farm wagons to Peter's home and on the following Sunday organized a Sunday school in that same home with Peter as superintendent. A part of the family, in 1887, joined the Swedish Baptist Church at Fergus Falls, but a year or two later united with other Norwegians in the organization of the Bradford Norwegian Baptist Church in Bradford Township.

These Norwegian tillers of the soil displayed a characteristic of the people from the rural districts of the Old Country in the manner of their attachment to religious activity. They felt ill at ease worshiping in homes and schoolhouses. In 1893 the trustees signed a contract with the Great Northern railroad for forty acres of land which were set aside for the Lord's use. The church members joined in the work of breaking and seeding the land and harvesting, threshing the grain and hauling



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Olaf Breiding entered the Danish-Norwegian Theological Seminary at Morgan Park, Illinois, as did two other young men from the Bradford church at about the same time—Olaf Enget and R. M. Halseth. Also members of their class were J. E. Christiansen and O. J. Oie, now president of the Baptist Theological Seminary, Oslo, Norway, a school that the American Baptist Foreign Mission Society helps to support in addition to other missionary projects in that country.

One of the cherished memories of these pioneer Norwegian Baptists is of Colporter Modahl, a heroic figure in the Publication Society's early missionary enterprise in the Northwest. Modahl traveled on foot much of the time and his prodigious labors have borne much fruit. He visited the Norwegians in Wilkin County as elsewhere and baptized many converts in the Red River of the North. Those who heard his sermon on baptism to a large assembly gathered on the bank of the river will never forget it. The sermon was two hours in length and it began while the preacher stood in a growth of tall grass. As he preached he walked in a circle and when



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Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR
MISSIONARY ENTERPRISE AT HOME AND ABROAD



A WATER-FRONT VIEW OF VERA CRUZ, MEXICO



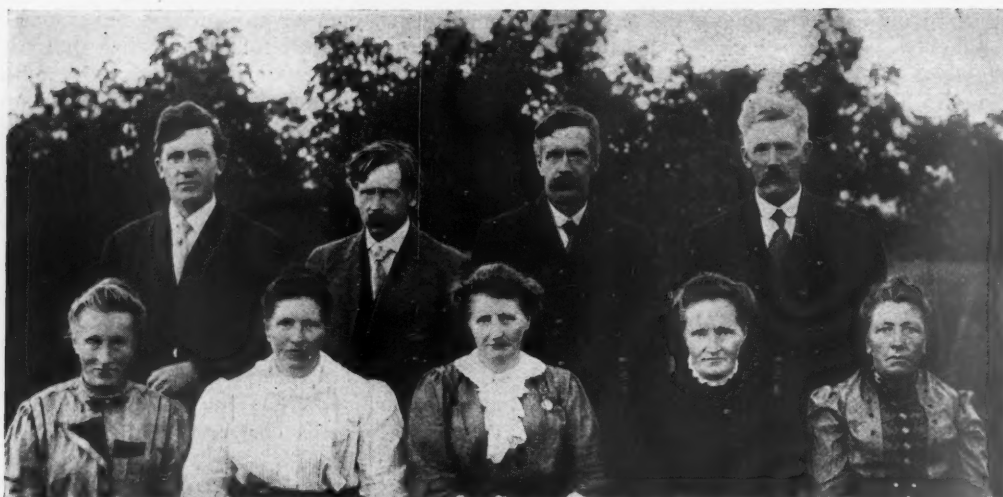
A TYPICAL BAPTIST CHURCH IN A VILLAGE IN THE
PHILIPPINE ISLANDS



NEW BAPTIST CHURCH AT WISSANOMING, A
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CZECHOSLOVAK SCHOOL CHILDREN JOINING IN THE JOHN HUS MEMORIAL CELEBRATION IN PRAGUE



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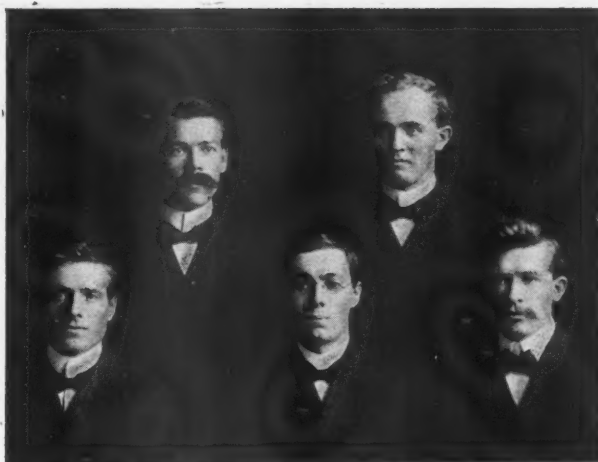
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THE WORLD HORIZON

The Philippine Report

The report of Colonel Carmi Thompson, who was sent to the Philippine Islands by President Coolidge in 1926 to make a thorough investigation of conditions there, has been submitted to Congress by the President, with the comment that "while I do not agree entirely with all his views and recommendations, I believe that the report is an excellent one and merits your careful consideration." The President also repeats the commendation in his message that "General Wood had administered his office as Governor General with tact and ability and to the advantage of the Filipino people." This was to counteract those passages in the report which criticized the course of the Governor General; while conceding the wisdom of his administration in the face of difficulties.

The report is a full presentation of Philippine problems, political and economic. It displeases the radical party because it does not favor granting immediate independence, putting that off indeed until "some future date when the islands are sufficiently developed to maintain an independent government, and that in the meantime there be granted such further autonomy in the management of internal affairs as conditions may from time to time warrant." This is said to represent the opinion of the most responsible property holders and business men, who do not agree with the politicians who have personal interests to serve. What the effect of the report will be upon the Filipino people at large has yet to appear.

The report recognizes the vast natural resources and the necessity of foreign capital to exploit them. It says that from the standpoint of American commercial interests in the Far East it would be unwise to relinquish control at present, since "we need the Philippines as a commercial base." It says that military administration is no longer necessary, and recommends that the United States Government establish an independent department for the administration of the Philippine Islands and other overseas territory; also that the Governor General be provided with the necessary civil advisers in order to relieve him of the present necessity of selecting such advisers from the United States Army. In this military staff he finds the source of much of the administrative trouble. Another recommendation is that Minanao and Sulu should not be separated from the rest of the islands, but that American control be strengthened in the Moro country. At present conditions there are so bad that the control and direction should be taken away from Filipino officials and soldiers and these be replaced by Americans and Moros. There is no mention of Christian missions in the report, religion being mentioned only in relation to the bitter religious and other differences between the Mahometan Moros and Christian Filipinos which might accentuate the danger of civil strife should independence be granted at this time. The report should enlighten Congress in regard to the wisdom or unwisdom of enacting legislation now pending in regard to the Philippines. That Colonel Thompson has sought to make an impartial survey and report is plain, and his interest in the welfare of the Filipinos marks every phase of his report.

Bishop Gilman on Chinese Missions

The Wuchang General Chamber of Commerce and "representatives of thirty myriads of suffering people" presented to Bishop Gilman of Hankow (Protestant Episcopal) a silver shield beautifully engraved, in commemoration of his relief work for women and children during the siege of Wuchang. The inscription says he saved a great multitude. Bishop Gilman sheds light on conditions in China in the January *Spirit of Missions*. He says that "the Progressive Party in the South was barely able to maintain itself against its own militarists until the appearance of Chiang Kai-shek. Its leaders found the new Soviet Russia ready to help them. Never was such good and evil so strangely combined. The progressive Chinese have been trained, they have received the necessary financial help and now they have gained control of the richest half of China.

"In the midst of political chaos, caused by unprincipled military leaders, and moral chaos, caused by Bolshevik propaganda, the great bulk of the Chinese people have gone on their way, trying to find a way to live, sending their children to the Mission schools which were still carrying on, and using to their capacity the services of the Christian hospitals. But what of the Church in the midst of all the turmoil? To one who has given his life to the Church in China it is a thrilling thing to consider the progress which has been made right in the midst of the political chaos and military oppression."

Bishop Gilman says he has come home to make known to the Church four things: (1) The strength and solidity of our work in China; (2) the need of adjusting our educational work so that it may be accepted as an integral part in the national education system; (3) the need of workers from America, "filled with the power of Christ to the point of radiation;" (4) financial aid in procuring equipment. These points apply to our Baptist mission work as well.

The reports as we go to press are most disturbing in regard to the mob riots in Hankow, the anti-British agitation, and the sending of more American war vessels where the British have withdrawn so as to avoid bloodshed and a repetition of the Wuchang slaughter. The Cantonese coolies seem to be beyond the control of the Southern leaders, provided they wish to control them, and the hoped for good results have not yet been seen. As the Bishop says in closing, the Christian Mission finds itself today face to face with several organized oppositions. The first and most dangerous is from the Bolsheviks, because of their avowed willingness to use any method under heaven to destroy their adversaries, among whom they number the Christian Church as the greatest. Then there is the movement "Back to Chinese Civilization Only," allied with Buddhism. There is also the scientific atheistic movement. He quotes the Chinese proverb, "When things have become as bad as possible they must improve," as the ground of his hope for the future.

Notes by the Way

"Back to Gandhism" was the trend of the Indian National Congress which met in December. One resolution provides

that all members must wear native cloth, to make effective the boycott against foreign cloth. This is a return to Gandhi's principle of non-cooperation with the British Government. . . . By Federal Turkish order only European music will henceforth be taught in the Turkish National Conservatory, the department of Oriental Music having been abolished. This is a serious blow to the un-Europeanized Turks of the old school, and an indication of the ruling idea to modernize everything in the Turkey of today . . . Dr. Mullins finds a great Baptist opportunity in Europe at present, because Europe does not yet know full religious liberty . . . It is an interesting fact that the Christian churches of South Africa have declared war on the dance known as the Charleston on the ground that it is essentially a Kaffir dance and that the performance of it by whites lowers their prestige in the native eyes. A missionary says he has seen natives dancing it in African jungles for the past nineteen years.

¶ A "religious" census which has been conducted by newspapers in the United States gives returns to a series of questions from 15,000 persons. Of these answers 89 per cent expressed belief in God; 85 per cent in immortality; 84 per cent in prayer as a means of personal relationship with God; 77 per cent in the divinity of Jesus; 80 per cent in the Bible as inspired in a sense that no other literature is inspired; 70 per cent are active members of a church and regularly attend religious service; 88 per cent were brought up in a religious home; 90 per cent think religion a necessary element of life for the individual and community. As to the value of this kind of census we are in doubt. The total of 15,000 out of 110,000,000 people is not very convincing, and much depends

on the places where the census was taken. So far as it goes, however, the results are encouraging.

¶ A member of the Edinburgh (Scotland) Town Council, believing sincerely that a modern city can be governed strictly in accordance with the teachings of Christ, recently created a sensation by introducing a motion in the Council to that effect. Congratulatory letters and offers of moral support poured in upon the Councilor, but the motion was eventually killed as incompetent after legal advice had been sought. The Councilor's opinion was not changed. "Christ's command, Love thy neighbor as thyself, had been forgotten," he said. Hence they looked out upon a world of discontented, dissatisfied men, tearing the hearts out of one another. There is no question that he was right in his contention that the adoption of the teachings of Jesus would create a new civilization and order of society. Some day men will see that it is practicable and the world's only hope of rescue from the forces that are dragging the nations down into the slough of moral and spiritual despond.

¶ The Federal Council of Churches has submitted to the Rumanian Minister at Washington a memorandum protesting against anti-Semitic excesses which are alleged to be taking place in that country. English Baptists have joined with those of this country in protesting against the religious persecution of Baptists and others. The Rumanian envoy charges that soviet Russia is responsible for circulating exaggerated stories about Jewish pogroms, and says his government would be both "insane and stupid" if it started or tolerated persecution of the Jews. The facts given by Dr. Rushbrooke and Dr. Mullins do not bear out his favorable view of the Rumanian officials.



Local Churches Asked to Decide in February

HAVING returned safely from the World Tour, with a new vision of the great Baptist work in all fields of missionary effort, church members should be in a good frame of mind for the next phase of the year's denominational program. In the month of February they will have an opportunity to carry their enthusiasm into a meeting of the local church and vote for acceptance of quota for the fiscal year 1927-28.

This year, for the first time, every church is asked to dispose of the matter of quota acceptance during the first two weeks of February. According to plans given effect throughout the Northern Convention area, suggested quotas have been communicated to the churches either by the state office or a committee of the association. These suggested quotas are calculated on a minimum basis—that, is they represent the least amount that a church of a certain membership ought to give in order to insure the raising of the full denominational budget.

All this is part of the plan for the year approved by the Convention in Washington, where emphasis was placed upon two factors, that the effort of the churches in February should be simultaneous and that the quotas accepted should be adequate. By adequate it was not intended to convey the idea that the particular quota suggested to the church was to be accepted without change. That suggestion only shows the limit below

which the church cannot go without jeopardizing the budget. It is earnestly hoped that many churches will vote to give far more than the suggested amount, because an adequate quota actually means one that, considering the number and means of the church's membership, can be said truly to represent its fair share of the denominational responsibility.

This is the first time the churches have been asked to deal with quota acceptance so far in advance of the beginning of a new fiscal year. It is a change that commends itself to all who are active in Baptist work, knowing as they do how missions have been handicapped in the past because the churches did not have sufficiently early notice of the coming year's needs. Now there will be ample time before May 1st for the church to secure from individuals pledges covering the quota. If the new plan is generally observed, it will give us a fiscal year that is a year in fact instead of one that is abridged, so far as raising denominational funds is concerned, to not much more than half a year.

There are, as Dr. A. W. Beaven says, two critical moments in the solution of this problem, "The one comes for the church when it is deciding whether it will advance or retreat on the missionary side. The other comes when the individual faces his pledge card for the new year. Our pledge is our vote."

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Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR
MISSIONARY ENTERPRISE AT HOME AND ABROAD



A WATER-FRONT VIEW OF VERA CRUZ, MEXICO



A TYPICAL BAPTIST CHURCH IN A VILLAGE IN THE
PHILIPPINE ISLANDS



NEW BAPTIST CHURCH AT WISSANOMING, A
SUBURB OF PHILADELPHIA



CZECHOSLOVAK SCHOOL CHILDREN JOINING IN THE JOHN HUS MEMORIAL CELEBRATION IN PRAGUE



DR. AND MRS. J. S. GRANT IN THEIR GARDEN AT NINGPO, EAST CHINA



MONUMENT AT THE GRAVE OF ANN HAZELTINE JUDSON IN BURMA



A RUSHFRESHIN



W. W. G. CHAPTER AT CENTRAL PHILIPPINE COLLEGE



HAVING A GOOD TIME A BAPTIST



DR. AND MRS. OLA HANSON AND DR. AND MRS. D. C. GILMORE AFTER THIRTY SIX YEARS OF SERVICE IN BURMA



CHILDREN IN THE ERUKALA CRIMINAL SETTLEMENT KAVOLI, SOUTH INDIA



A RUSSIAN REFRESHING GANG IN NORTH DAKOTA



THE PONTOON BRIDGE ACROSS THE CHAOCHOWFU RIVER



GOOD TIMES AT A BAPTIST KINDERGARTEN IN JAPAN



THE BAPTIST CHURCH AT PONCE, PORTO RICO



A MISSIONARY IN THE PRAIRIE COUNTRY MUST DO HIS CALLING WHERE HE FINDS PEOPLE

The International Baptist Seminary

BY REV. FRANK S. HARWOOD OF KEYPORT, NEW JERSEY



ON a cold winter day, as I walked along Broad Street, Newark, from the railroad station to the First Baptist Peddie Memorial Church, the wind was blowing chill and raw over the snow heaped by the sidewalks. Cold, dejected looking foreign-born men stood here and there in the shelter of the buildings. I noticed them especially and wondered what bitter thoughts might be filling their minds. I thought of the multitudes like them to be found in our cities, many without God and without hope in the world. What a task it seemed to reach them! Could it ever be done?

I entered the church to hear the program that had been prepared for the Ministers' Conference by the International Baptist Seminary of East Orange. Miss Elizabeth Wade, the teacher of English in this school, had arranged a series of patriotic declamations by the students, and I knew at once that this was going to be something of unusual interest. I had heard such recitations by native Americans, and now and then one by a new American, but this list of speakers was made up entirely of foreign-born men. There they were, fifteen of them, cheerful and eager, each ready to present his selection. The chairman of the meeting announced them by number instead of by name, and a glance at the program will show the wisdom of this method:

GROUP I (SENIOR CLASS)

1. Czajkowski. Americanism. Roosevelt
2. Cherwinski. Song of the Pilgrims. Upham
3. Hiben. The Higher Patriotism. Christian Work
4. Lipinski. The Present Crisis. Lowell
5. Mikhalchuk. Americanism. Roosevelt
6. Borisuk. God Wills. Davis

GROUP II (MIDDLE CLASS)

1. Weaver. The American's Creed. Page
2. Gilewicz. Paul Revere's Ride. Longfellow
3. Lucaciu. The Flag We Follow. Wilson
4. Kokorev. Old Ironsides. Holmes
5. L. Jesakow. A Song of Our Flag. Sangster
6. Karluk. True Americanism. Van Dyke
7. M. Jesakow. Races in America. Rhibany
8. Kinda. What the Flag Means. Hughes
9. Kocsis. Columbus. Miller

Finally the program ended, although in spite of the two hours consumed it had not seemed long. While the judges were reaching their decision the audience heard Alexander Boda repeat his declamation, "The Liberty Bell," which won first prize last year. It was all so pleasing that calls were made for Miss Wade, their teacher. She responded with a few well chosen words, and said that her success had been made possible by the earnest work of the students. She reported that their ambition was to be worthy of the prize and in that sense each was a winner. The judges awarded the prizes as follows: In Group I, first prize to Hermogenes Mikhalchuk of the Russian Department; second prize to Charles

Cherwinski of the Polish Department; in Group II, first prize to Arsenie Lucaciu of the Roumanian Department; second prize to Alexander Kinda of the Hungarian Department. These prizes are derived from a fund established for that purpose by the late J. Ackerman Coles, M.D., LL.D.

This is the fourth year that a contest of this kind has been held. There is also an annual Bible reading contest, and participation in one of them each year is required of all students as a part of the work in English. The encouraging feature has been that the students themselves have caught the vision of the value of it as training.

The selections were admirable, and to a listener who was not charged with the duty of giving a decision as to which speaker had presented his selection most perfectly, these things appealed. Roosevelt's rugged common sense: "You have got to combine decency and honesty with courage. But even that is not enough, for I don't care how brave, how honest a man is, if he is a natural-born fool, he cannot be a success. He has got to have the saving grace of common sense." The editorial from *Christian Work* also made a deep impression. It was one of the best things recited that day, and effectively presented "The Higher Patriotism." Of course, everyone enjoyed hearing Woodrow Wilson's beautiful language expressing the great thoughts in "The Flag We Follow." And there was a most human touch made in a quotation from Jacob Riis in which he tells how he knew when he had become an American. He was visiting his old country again, and became ill of a fever there which confined him to his bed for many weary days. As he lay looking out at the sea a ship sailed by bearing the American flag. "I sat up in bed and shouted," he says, "laughed and cried by turns, waving my handkerchief to the flag out there. They thought I had lost my head, but I told them no, thank God! I had found it, and my heart, too, at last. I knew then that it was my flag; that my children's home was mine indeed; and that I also had become an American in truth." Another thought in the same category was given from Abraham Rhibany's experience. He tells of the first time he heard "America" sung. "The line 'Land where my fathers died' stuck in my throat. I envied every person in that audience who could sing it truthfully. For years afterward, whenever I tried to sing those words, I seemed to myself to be an intruder. At last a new light broke upon my understanding. At last I was led to realize that the fathers of my new and higher self did live and die in America. I was born in Syria as a child, but I was born in America as a man. All those who fought for the freedom I enjoy, for the civic ideals I cherish, for the simple but lofty virtues of the typical American home which I love, were my fathers! Therefore, I could sing the words, 'Land where my fathers died' with as much truth and justice as the words 'Land of the pilgrim's pride.'"

The spirit of the things I had been listening to was not that of the mere "flag waver." These young men were evidently Christian as well as American. I thought

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again of the foreign-born men out on Broad Street in the cold, and I saw these students winning them to the higher life, for that was the purpose of all their training.

In reading from the first bulletin of the Seminary I found these facts set forth by Dr. Charles L. White, Executive Secretary:

For many years the American Baptist Home Mission Society has been engaged in missionary work among the foreign-speaking groups in the United States. In 1913 the Society established a Hungarian Baptist Training School at Scranton, Pa., under the leadership of Rev. L. L. Zboray. This school was moved to Cleveland, Ohio, in 1915. The same year also the Society started in Chicago a Slavic Training School. Two years later the Russian Bible Institute was opened in New York City. In 1920 the Society began in Los Angeles, California, a school for training Spanish-speaking Christian workers, which is now the Spanish-American Department of the International Baptist Seminary. Even before this, in 1907, an Italian school for the training of preachers was opened in Brooklyn by Colgate Theological Seminary and formed a department of that institution.

In order to enlarge the courses of study in these schools and to provide better equipment at the least cost, the Society decided in 1919 to combine them if possible into one institution, the International Baptist Seminary, bringing all these departments except the Spanish-American at Los Angeles, into the fine buildings at East Orange, N. J. During the first year of actual work, 1920-1921, three departments had their home at East Orange—the Russian, Hungarian, and Polish. In the fall of 1921, the Czecho-Slovakian school and the Italian school moved to East Orange, and a new Roumanian department was started. The fine buildings and equipment of the International Baptist Seminary were made possible by a gift of Mr. Rockefeller to the Home Mission Society at the time this movement was contemplated.

Since Dr. White wrote this a department for the training of women for Christian work has been added. A new students' residential hall has recently been built. The Italian department is now conducted in New York.

Dr. Frank L. Anderson, the president, summarizes in a recent bulletin the actual results of bringing all these groups together. "Here Russians, Poles, Hungarians, Czecho-Slovaks, and Roumanians meet, study, pray, play, eat, and plan for the Kingdom together. There are five different nationalities that mingle together in

chapel, on the grounds about the tables and in the classes taught in English. They are all friends here. Some thought it would be impossible to carry on an educational institution with so many nationalities, each having its own specific department uniting in a large group permeated by one and the same spirit. It is being done in this school. The men learn of one another as they meet, and come almost unconsciously to appreciate one another. They are diverse in speech but of the same spirit. . . . There is a league of nations that actually thinks and acts in terms of humanity while refusing to lose racial or national identity. The individual student cannot deny this group loyalty. That virtue, however, finds its larger expression in the world-consciousness . . . The heart of the world beats in the heart of the real American. This type of Christian Americanization is unconsciously, without force or urgency, being lived and worked out at the International. It is not difficult to imagine what the student will, by his spirit and knowledge, do along this line when he becomes a pastor working with and for his own people."

The school is growing all the time. More than fifty students are enrolled, among whom at least fifteen different languages are spoken. In the Russian Department there are a Cossack, a Siberian, a converted Jewess, as well as Ukrainians and White Russians; while the Czecho-Slovakian Department includes a Macedonian, a Croatian, Bohemians and Slovaks. As special students doing work in English subjects only, there are a Swedish Methodist pastor and an American-born Italian. The majority of the students are Baptist, but there are a few of other church affiliations. Besides their studies many of the students are carrying on mission work among their own people in the nearby cities.

The main building of the Seminary is very beautiful. The rooms are finished in the finest of woods, one being bird's eye maple, another dark mahogany, still another light mahogany, and so on. It was originally the home of a millionaire before it was secured for its present purpose. One might suppose from the rich appearance of the rooms that the school was on easy street financially, but of course no such good fortune could be true since it is conducted under the direction of a mission board. People do not give that generously to mission work. Rare opportunities present themselves to members of the Seminary but the necessary funds are not always available.



THE NEW DORMITORY AT THE INTERNATIONAL BAPTIST SEMINARY



PRESIDENT E. Y. MULLINS, OF THE BAPTIST WORLD ALLIANCE WITH MEMBERS OF THE EXECUTIVE COMMITTEE AND OTHERS
From left to right, seated: Dr. J. H. Rushbrooke, Mrs. J. H. Rushbrooke, Miss Linnie Rushbrooke, Dr. E. Y. Mullins, Mrs. C. D. Gray, Dr. C. D. Gray, Dr. W. Ernest. Standing: Miss Susanne T. Weber, M. E. Aubrey, Dr. Everett Gill, C. E. Wilson, E. E. Haywood, W. O. Lewis, Dr. W. T. Whitley, W. Y. Fullerton, Gilbert Laws, J. Bystrom, Dr. D. G. Whittinghill, R. Fletcher Moorshead, and H. L. Taylor. Photographed at the meeting of the committee in London last September

Baptist World Alliance Sunday

FEBRUARY 6TH, 1927

The Baptist World Alliance calls on all the churches throughout the world to observe the first Sunday in February, 1927, as a day of Thanksgiving and prayer when members of our faith and order may everywhere unite in praise and supplication for the Baptist brotherhood and its work.

I

The past year has brought many reasons for thanksgiving. Among them may be mentioned:

(1) The recovery after a very severe illness of the President of the Alliance, Dr. E. Y. Mullins, so that he has been able to undertake a presidential tour.

(2) The success of the Regional Conferences in Europe. (See Dr. Rushbrooke's summary on pages 68-71.)

(3) The arrangements initiated for the organic connection of our Women's organization and Young People's unions with the Alliance.

(4) The foundation of the Baptist Union of Australia which is likely in future years to take its place among the strongest of Baptist groups.

(5) The clear witness to our evangelical faith borne by the British Union in its Reply to the Lambeth Appeal.

(6) The numerical advance of the denomination. During the year an Alliance Handbook has been published giving vital statistics of the Baptist churches of the world. There are 56,000 churches definitely reporting, with a membership of approximately eleven millions.

(7) The advance in the educational work of the denomination. There are now thirteen preachers' schools of our churches in Continental Europe. What promise is here! We can only fully penetrate the life and thought of a country if we have strong theological seminaries.

II.

On the other hand, there are urgent calls for united petition to God:

(1) In some lands the cause of freedom is by no means won. In Russia Baptists have freedom of worship, and permission has been granted to print Bibles. The prohibition of religious education amongst the young is still, alas! unrelaxed. Roumania is, however, the worst offender. She is the greatest laggard in the advance towards religious liberty. Persecution continues, of our ministers, of our churches, and of the children in the schools. Harrassing restrictions are imposed on freedom of worship and evangelization. Some forms of persecution are petty and spiteful, some cruel and even brutal, all unjust and intolerable in the twentieth century, in a nominally Christian country and permitted by a Government in defiance of treaty rights to which it is pledged. Nevertheless, perhaps even because of persecution, the Baptist cause flourishes. There have been over 3,000 baptisms in the last twelve months. The day of liberty and equality will assuredly come for our much tried and faithful Roumanian fellow-believers.

(2) Our Mission Boards and mission churches throughout the world are facing

grave financial needs and tremendous problems, especially in Oriental lands. We must commend to God's gracious care and protection brethren who are in special need; and we must pray that light and understanding may be vouchsafed to converts and missionaries abroad, and to Committees and Boards at home, that they may know the will of the Lord for this time.

(3) Everywhere there is need of a deeper and more effective spiritual life, a stronger grasp on divine truth, and an enlarged zeal for evangelism.

Let all Baptists also bear in mind the next meeting of the Alliance to be held in Toronto in June, 1928, and make it already a subject of prayer to God. Let us send goodly contingents from our respective countries. Events are moving rapidly. Barriers between the nations are steadily breaking down. We must be foremost in zeal for brotherhood. We must discern the signs of the times. Statesmen, scientists, social reformers, men of commerce are quick to seize their opportunities. Shall we, the servants of Christ, with our free Gospel be less alert to enter the great and effectual door open to us?

We thank God for every sign that He is drawing us together in feeling and in purpose; and we would humbly confess our shortcomings and pray to be fitted for the wider service in His Kingdom to which He is manifestly calling us.

On behalf of the Executive Committee of the Baptist World Alliance.—E. Y. Mullins, President; Clifton D. Gray, J. H. Rushbrooke, Secretaries.

A New Arrival in a Fascinating Land

BY DWIGHT L. JOHNSON, M. D.

ATTIRED much the same as I would be on a warm summer day in America, I am at present sitting on a chair at a small writing table in my room. Lighted by four large glassed windows, which are pivoted at their centers and swing open horizontally to allow plenty of ventilation, the room is large and spacious, with polished floors, wooden wainscoting, window and door frames and woven bamboo matting on the walls and ceiling. It is not unlike our American ideas of a room. It is comfortably furnished with bed, wash-stand, mirror, wardrobe and three chairs, and there is ample room for my baggage. This is really the description of one of the private wards in the hospital, as that is where I am staying just now.

As I sit writing, various extraneous sounds come to my ears, some of which are familiar and some unfamiliar. I can distinguish a lawn-mower, a gasoline engine, a rooster crowing, cars and horses on the street, while from the house next door tunes are being steadily ground out by a phonograph. Then there is a baby crying, but it must be English, for I understand it. Among the less familiar sounds are people's voices talking in Visayan and native venders shouting their wares. One article apparently in great demand is cake, the Visayan word for which sounds like "Shoe Polish."

What shall I write of next? I might tell you of the vagaries of the climate, the coolness of the evenings, the brightness of the moon, the native respect for typhoons, the beautiful flowers, the delectable fruits, the stately and artistic cocoanut palms—at once captivating the eye and the imagination—the symmetry and deep shade of the Mango tree, the variety of wild animals and birds, and the fish—dilating on the biological connections of the Australian lung-fish, which is here in abundance. Similarly, I might go on to describe the commercial value of the cocoanut; the planting, growth and harvesting of rice; the sugar plantations; and the domestic animals, including the tight-skinned caraboa, the loose-skinned baca, the mangy dog, the diminutive horse, the pig—built for speed rather than bacon—and the self-satisfied goat. Then there are the roosters, which fill the air day and night with their crowing and are man's constant companions, and the cause of much money changing hands at the cockpits. Again, the narrow-gauge railways with their shrill-whistling, slow-moving

trains, and the vehicular highways are different and therefore interesting.

Coming to the people, books could be written as to origin, customs, religion and superstitions. The Filipinos, the Moros and the Negritos are evidently distinct and different races. One should not forget the beautiful beaches and the warm phosphorous-laden waters. The nipa huts of the natives and the Spanish-style buildings in the cities are worthy the description of a Dickens. The picturesque costumes of the ladies really deserve mention, as well as the time-honored custom which the men have of carrying "bolos" in their belts.

Medically and surgically, we have here practically all the ailments common at home, as well as the tropical sicknesses and conditions. One very typical case of neurotrophic leprosy passed through the hospital since I came. Tuberculosis is a very common and deadly disease. Bacillary dysentery, dengue and malaria are very common, as are also parasitic diseases. Some statistics endeavor to show that seventy per cent of the people here have hook-worms. Tropical ulcers are everyday acquaintances.

There is a poor little beggar-boy in the hospital just now with Pott's disease of the lumbar and lower thoracic vertebrae. His father is a drunkard and beats him every time he catches him on the street. Poor little chap! You should see the strained anxious expression on his poor wizened face. He cannot walk without placing his hands on his knees to support his shoulders and head. I am leaving for

Manila on Saturday and plan to take him with me and leave him in the endowed ward for crippled children in the Mary Johnson Hospital there. Nourishing food, care and kindness should do a lot for him, and moreover he will come under the attention of an orthopedic surgeon.

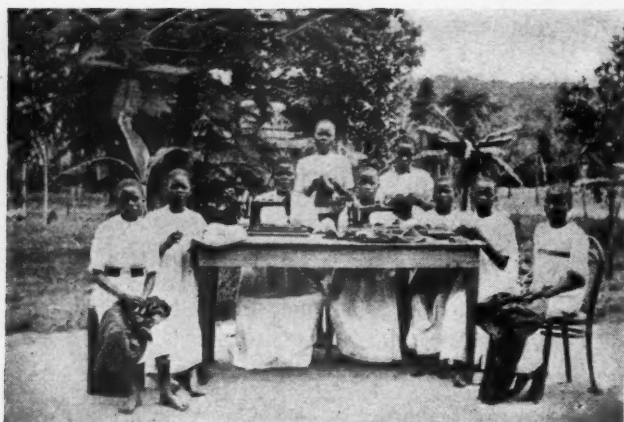
Outside of the straight hospital work, the training of the nurses in their profession is undoubtedly our chief and most important activity. They leave our institution not only good nurses but Christians. Year by year as the senior classes graduate and leave us, Christian influence is radiated in ever increasing circles. Our orderlies too exert an influence for good in their circles when they leave us. Personal work among the patients is also done with good effect. Every morning, chapel is held at 7:00 A. M., and the staff, the nurses, the orderlies and the ambulant patients attend. You should see their happy looks and shining faces and hear them sing in Visayan.

The Twenty-sixth Annual Conference of the Belgian Congo Mission

The 26th annual meeting of the Belgian Congo Conference was held at Sona Bata November 2-10, 1926. The meeting was delayed to this late date to allow time for those who were attending the all Africa Conference in Le Zoute, Belgium, to return to Congo. We all rejoiced in the return of Rev. and Mrs. Joseph Clark. They are without doubt the two oldest white people in Belgian Congo. Mr. Clark came out to Congo the first time 47 years ago while Mrs. Clark came out 42 years ago. They are an inspiration to all of us. We hope and pray that we who follow may carry on the work as nobly



A TYPICAL PHILIPPINE ISLANDS VILLAGE. THIS ONE HAPPENED TO BE UNDER QUARANTINE FOR CHOLERA. NOTE THE SOLDIERS ON GUARD



SEWING AND BIBLE STUDY CLASSES IN THE BELGIAN CONGO MISSION

as they and their colleagues of those early days. Dr. and Mrs. Leslie are back to begin their seventh term of service in Congo. Many of our readers will be interested to know that Rev. and Mrs. Clark, Dr. Leslie, and Dr. Ostrom have all been decorated by the Belgian Government in appreciation of their services in Congo. Mr. Fredrickson, who was forced to retire some years ago because of age has also been decorated by the Belgian Government.

The conference opened with a devotional service led by the chairman, Dr. H. Ostrom, who chose for a text "Thou art the Christ, the son of the living God." Most of the routine business was quickly dispatched. The designation of new missionaries was a time long to be remembered. With every field sadly understaffed, and only a few recruits, you can readily understand that there were many impassioned and just pleas for these new missionaries. Mr. Erickson, who spent his first term at Matadi, was redesignated to that place, but this time to do the evangelistic work. The natives from a large part of lower Congo gather into that city to work for the various commercial concerns, and the moral conditions in which they live are about the worst possible. Mr. Erickson has a task that needs all the help that all of us can give to him by earnest prayer. Mr. and Mrs. Hathaway, who are at present studying French in Belgium, were designated to the long understaffed Thumbiri field. Miss Ehn-bom, a registered nurse, who is coming in the spring, was temporarily designated to Sona Bata to carry on the medical work during the furlough of Miss Anderson. Dr. King has had to take over the hospital building work and it was imperative that he have help with the medical work. Miss Eldredge was designated by the church supporting her to the Tondo field. During the past year we were happy to receive into our fellowship Mr.

Oscar W. Sedam, to take over the field treasury work at Matadi; Rev. George Carpenter, a new addition to the staff at Kimpese, who is carrying on splendidly during the furlough of Mr. and Mrs. Moon; and Dr. and Mrs. Osterholm who have come to work at Vanga.

Reading the above paragraph one would receive the impression that our missionary staff has been augmented during past year, but in truth the loss to our staff during the past year by death, sickness and overwork has exceeded our gain. We again re-echo the cry of our Master, "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

Another matter which required much time and careful consideration was the report of the "Foreign Missions Policies" which has been referred to the various missions. This is a report of the special missions conference held in the United States in November 1925, a full report of which appeared in *MISSIONS*.

One of the most inspiring periods of the Conference was the devotional service led by Mrs. Cora Nugent. Remembering as we did that at conference time last year our Heavenly Father called Mr. Nugent to be with Him, our hearts went out to this brave little woman who has carried on since then with such utter devotion and faithful consecration. How truly she personified the Scriptures, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Sunday was a day of special joy and spiritual uplift. The forenoon was taken up with the Sunday school and preaching service in the native language. Some 500 natives crowded the splendid Sona Bata chapel and inspired us with their lusty singing and eager attention to the messages. In the afternoon Rev. George Carpenter preached on the subject "The Voices of God." This was followed by a

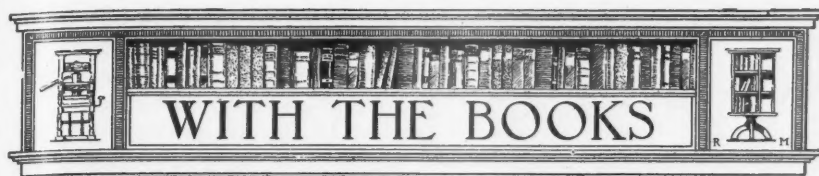
communion service led by Rev. Joseph Clark. In the evening we listened for two hours as different missionaries recounted unto us something of the joys and hopes, sorrows and difficulties of the past year. From every field came reports of advance and of gracious manifestations of the working of God among the Congo peoples. As we heard of the opening doors, and the ever increasing opportunities for service in every field, each one of us wished that he or she had more than one life to give to this great cause.—B. W. Armstrong and Henry Erickson.

A Fine Survey of Work in Burma

One hundred and twelve years have passed since Adoniram Judson sailed for British India. The second century of foreign missions is far enough advanced for *The Evangel in Burma* to evaluate foreign missions' accomplishment there. Miss Lizbeth Hughes, the editor, crowds the 225 pages of this report with interesting facts and illustrations covering the last quarter century of work in our largest Baptist field. "Constitutional Reforms and Mission Policies" is ably discussed. There is a "Mountain-Top View" of the past and future. Then through the warp and woof of all missionary activity—the schools, the press, the hospitals, as well as the churches and the village touring—is shown the ever present golden thread of "evangelizing" purpose and accomplishment. The fruits of this effort are made vivid through the pictures of Burmese and Karen men and women who are emerging as leaders of our large Baptist constituency in Burma's new day. "That this survey of the oldest of our missions may be greatly blessed in increased loyalty to the cause Christ committed to His church is the great desire of those who offer these pages to our Baptist constituency." (Lit. Dept. 276 Fifth Avenue, New York, \$2.50)

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A New Baptist Hymnal

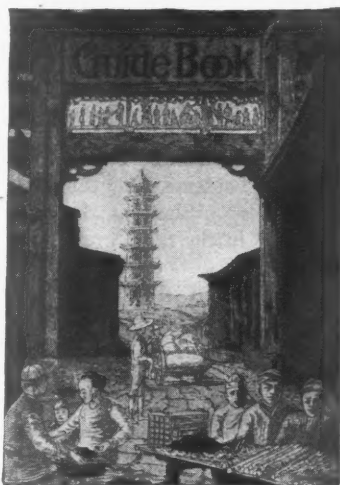
The New Baptist Hymnal has much to be said in its favor. It has been constructed with usability always in mind. The Publication Society, representing the Northern Baptists, and the Sunday School Board, representing the Southern Baptists, have united in the publication, realizing that the time has come for a successor to the Baptist Hymnal, which was issued in 1883, if the denomination is widely to use a hymnbook published by its own agencies. Having had to do with a number of hymnals the reviewer is glad to note the care and taste with which this collection has been made by the representative committees which spent more than a year in the selection and editing. A feature of interest is the grouping of the best Gospel hymns in a section by themselves, making the book more readily available for use in special services. There is also a Children's Section. The list of standard hymns covers the great hymns of the church. The old have not been slighted, the new that have proved themselves worthy are here. Fourteen pages are devoted to missionary hymns, including the well known favorites. The Responsive Readings show great care in selection and arrangement, the music type and letter-press are unusually clear, and the Hymnal reflects great credit on all who have been connected with its production. It marks the changes that have taken place in hymnology and hymnals in the forty years since the old Baptist Hymnal first appealed to the churches. (American Baptist Publication Society; \$1.00.)

Books of Interest

Seams of Glory, by Philip Wendell Crannell, D.D., is a little volume packed with riches of the mind and heart. Essays on many subjects, brief and sparkling, with intriguing titles such as *The Gospel of Amputation*, *The Glory of the Seamy Side*, *The Duty and Dangers of Loving Downward*, *The Satisfaction of the Suppressed Judgment*, *Serviceable Substitutes for Tact*—what could more induce to reading? Dr. Crannell has an incisive style and is eminently quotable as well as profitably readable and pleasurably companionable. His spirit is charming, and the essay on *The Habit of the Kindly*

Judgment is worth its weight in gold, the gold of Christian influence. A book full of ripe suggestion for minister and theological student, not less helpful for laymen in the churches. One of the most enjoyable books of the year. (Judson Press; \$1.50 net.)

Bible Object Book, by Clarence H. Woolston, D.D., is commended to the increasing number of pastors who seek to interest children in the church service by the children's talk or sermon. The author says he has been privileged to speak to more than a million and a half of children, and he is a master of the art of holding attention by his object lessons. One thing is true of them generally, that



THE NEW GUIDE BOOK OF THE FOREIGN MISSION SOCIETY (see page 87)

they are unlike any others. The book will prove a great help to those looking for adaptable and live material. (Judson Press; \$1.50, illustrated.)

Young Hearts in Old Japan, by Maude Madden, is a volume of sketches from life by a missionary of decided literary gifts who interprets the youth of Japan in a really remarkable way. The interest deepens as the reading progresses. Told in this dramatic way the Japanese traditions and dictations of custom become intelligible, and sympathy for those who become converts to Christianity is evoked, as its family consequences are seen. The story entitled "Buddha's Blessing" is one of the most pathetic and revealing; all are calculated to make one understand the Japanese better and admire them more

for the prime virtues of character they display. (Revell; \$1.50.)

Constantinople, the Challenge of the Centuries, by Victor Murdock, pictures realistically and in most unusual manner the "city that isn't so." The editorial sense of what is interesting is constantly in evidence, in arrangement and treatment. Here is the keen observation, with background knowledge of history, and the skill of interpretation that makes this one of the most readable books dealing with a subject of perennial interest and fascination. The author says he suggested to President Wilson, just before he made his first visit to Paris at the conclusion of the World war, "that the United States ask at Paris that Constantinople be internationalized, held in trust for the nations of the world, and administered by the United States as a free city." It would have been a great thing if that could have come to pass. As it is, Constantinople has been sheared of its domination in Turkey but remains a show city for all peoples. The volume places Christianity in the right light and is admirable in spirit. Handsomely printed, illustrated, and a capital gift book. (Revell; \$2.)

Those who are interested in drama sermons—comparatively a new order of pulpit presentation—will find excellent models in *Bible Dramas in the Pulpit* by Dr. Perry J. Stackhouse, pastor of the First Baptist Church in Chicago. He has tried them, some of them many times, and possesses a gift for this method of making truth realistic. Such a gift is essential to success. The reader can see how impressive these dramatic renderings of Bible events might be made when given by one trained in delivery and deeply moved by the message conveyed. (Judson Press; \$1.25.)

Central American Indians and the Bible, by W. F. Jordan, tells some remarkable stories of what the Bible has done in Latin America among the Indians. The author has been many years in the service of the American Bible Society in Mexico and Central America and knows the spiritual needs there. Capital missionary readings these sketches make. (Revell; \$1.)

Tarbell's *Teacher's Guide* easily holds its place as the best help for teachers who would make their teaching instructive and interesting. The Guide for 1927 is crammed with suggestions and stimulus. G. Campbell Morgan, who certainly is a good judge, says it "Stands out infinitely superior to anything ever attempted." Never better than this year. (Fleming H. Revell Co.; illustrated; \$2 postpaid.)



HELPING HAND

Evangelism Through High Schools and Colleges in the Orient

"We Study That We May Serve"

In the program of evangelizing the world, Christian education occupies an indispensable place. Its contribution consists in the establishment and development of a strong Christian community under trained, consecrated leadership. This includes the winning of non-Christians to the acceptance of Jesus Christ as Saviour and Lord; it means the building up of an intelligent Christian laity of men and women able to follow the leadership of such leaders; moreover it involves the creation in all Christians of the spirit of service which shall make the Christian community, animated by the Christian spirit and organized around the Christian church, an irresistible force in the Christianization of the nation. It should be recognized that the Christian school does a work similar to that of medical missions both by interpreting the spirit of Christ and by establishing points of contact which are of the greatest assistance to the direct evangelization of non-Christians.—*From the Findings of the Foreign Mission Conference of Missionaries.*

THE CALL TO PRAYER FOR INCREASED INTEREST IN TRAINING FOR SERVICE

Pray for the evangelization of the children and for increasing emphasis on the gospel message.

Pray for the definite training of Christians for service as teachers, evangelists, Bible Women.

Facts of the world situation constitute a call to prayer in themselves.

Program Study of Evangelism Through High Schools and Colleges, According to Countries*

*Note.—Use freely the maps in *Our Work in the Orient*. Locate the High Schools in the different fields. The excerpts given are from recent letters, and the limited space forbids listing schools and teachers. The references "W. O." are to the pages given in *Our Work in the Orient* for statistics.

BURMA'S TRIO OF HIGH SCHOOLS

KEMENDINE—MANDALAY—MORTON LANE

All three of the large girls' schools have released all appropriations from the Home Board, and each has only two missionaries for supervision and administration with all the rest of the teaching

staff composed of trained native teachers. Thus do we come closer to making our work indigenous.

This reminds me that perhaps you do not know that the teachers and superintendent at Morton Lane support Saya Ainana, one of Mr. Young's most valuable workers; and our second worker, Ma Hla Thin, a Talaing woman graduate of this school and the Bible School and a former teacher here, is also there in Bana with him now as our representative. She has been working for us as a Bible woman in several places in Upper Burma, for we feared she was getting tuberculosis and Moulmein is too damp for that, but about Christmas time she went to Taunggyi again to serve with Dr. Ah Pone in his dispensary (mission) and as a Bible woman there. Soon we heard that she was going with a large band of Karens to the far off station Kengtung and beyond to China. She was the only unmarried one in the large group. If you could see her frail body you would wonder how she could stand the rough trip, miles and miles of horseback or elephant riding after cart trips. She feels that God has called her to work for Him, and He will give her strength for the task. She already knows several languages well, and is learning others there, she writes us. She is a very exceptional worker. We pray regularly for her and the work she is engaged in. Morton Lane

School is not self-centered.—*Mildred Mosier. (Our Work in the Orient, Page 53).*

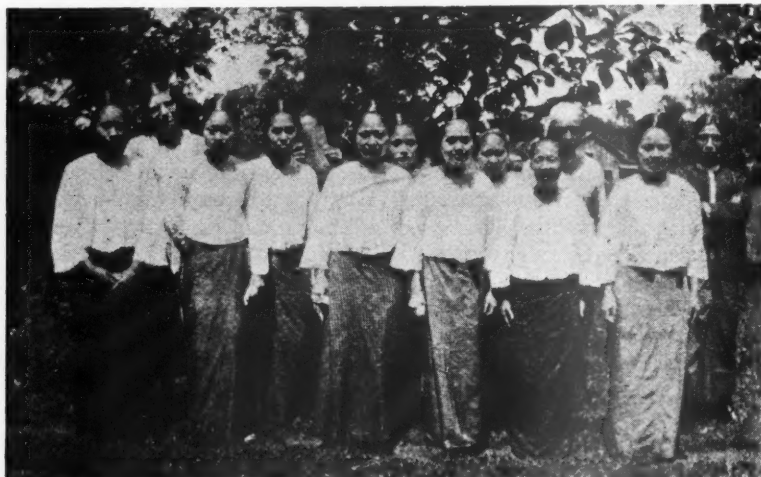
BASSEIN

We are not only working along temperance lines, but also along missionary lines. Last year, you remember, we started the W. W. G. In their mite boxes at the close of school they had more than five dollars. We have started a reading contest to see who can read the most books and get the most points. We have recently organized a C. W. C. and Heralds, each with officers. I just wish you could have seen these children elect their officers. They knew whom they wanted, who would do best. We have a half dozen who are thirteen years old, for they can read simple English stories. We plan to have the W. W. G. girls help in the children's work. Tonight the older boys are to meet at my house and talk about organizing Royal Ambassadors. The little material I had was taken by a teacher and lost so we cannot fully organize, but the boys can begin reading the lives of some of the missionaries, of which we have a good number.—*Clare Tingley.*

MOULMEIN

PWO KAREN SCHOOL

In spite of many hard things about the year that has just closed we have many things to be thankful for. During the year we have had 39 baptisms. We were encouraged about our Elementary Training Class for Jungle teachers this year, too. This class is supported by Government. Fifteen new ones are sent each year from various parts of the District, and after a year's training go back to teach in the Jungle schools. This year we were successful in sending out ten of the fifteen as Christians and two of the



THE TEACHING STAFF OF THE PWO KAREN SCHOOL, AT MOULMEIN

other five are nominal Christians, but come from strong Buddhist families who would not consent to their baptism. The Training class is a help to the Mission, as it often happens that a Christian teacher can be put in a heathen village.

We have just completed a religious census of our school. We have ten races represented. The time was when the school was purely Karen and the children of other races in this community were obliged to go to the other side of the town to other schools, but in the last two years the racial feeling among the Karens of this field has been breaking down and a number of other races, mostly all Buddhist, have been admitted. It has been a success so far. The school is still dominantly Christian. Our teachers are all Christian and the pupils in the boarding department are practically all Christians.

ENGLISH GIRLS' HIGH SCHOOL

Our girls are being trained into service in the Kingdom of God for the extension of that Kingdom.—*Annie Prince*. (W. O. Page 56).

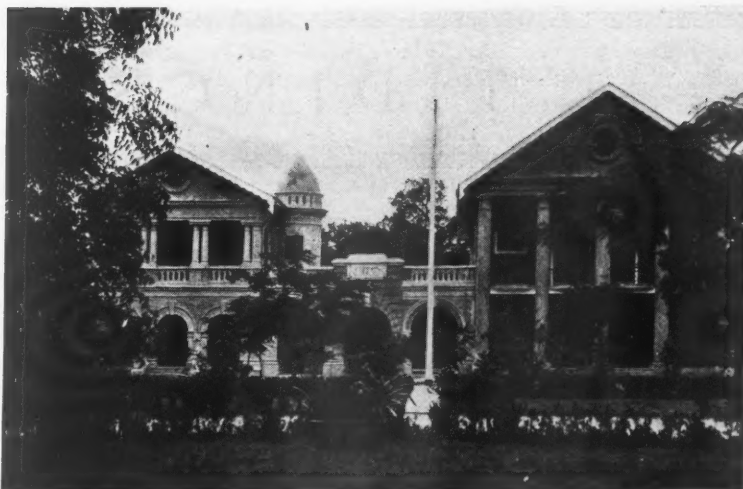
PYINMANA

The town which contains many former pupils looks upon the school as its own and the school looks on the town as being within its family circle. Any entertainment given by the school is backed by the parents and friends of the town. In this manner the school has won the friendship of all classes.

Saya Chit Pe has been teacher of the seventh standard in the station school for about 15 years. He is the backbone among our Burman teachers, a man of good judgment and consecrated spirit. Ma Emma, his wife, a bright, attractive woman from the Moulmein field, is a leader among the women and a fine Christian family of children is growing up, one of whom has just entered Judson College. (W. O. Page 55).

PEGU KAREN HIGH SCHOOL

Soon after school opened in May there was a baptism, in which six of our pupils professed their faith in Christ. The religious societies, of which there are six, are doing good steady work among the pupils, and we hope will bring about more conversions during the year. The other activities, such as Scouting, Guiding, the High School Literary Society, the Teachers' Club, and a new Geographical Club, have started up with great enthusiasm. First Aid and Home Hygiene classes are to be conducted by the St. John Ambulance Association. All the teachers are



GIRLS' HIGH SCHOOL AT MANDALAY

taking a professional course of some kind to help them improve in their work. The outlook for the year is very encouraging and we trust it will see an advance in the work of the Kingdom.—*Rachel Seagrave*. (W. O. Page 65).

RANGOON, BURMA

Judson College, at Rangoon, Burma, is an institution of full college grade where girls may receive higher education under Christian auspices. (W. O. Pages 63-65).

The new college year began June 7. Both Pegu and Benton Houses are full. We can't even squeeze in another girl. There are 39 girls in Benton House besides Misses Forward, Northup and myself. For the first time the Bible courses have been organized and are being supervised. I was appointed a member of the Board of Bible Study last March. "The Life and Teachings of Jesus" is given to all junior intermediate students; "The Life and Teachings of Paul" to all senior intermediate students. There are three electives for the B. A. students—a study of John's gospel, the Heart of the Old Testament, and a course for Baptists on Baptist principles and policy. Miss Hunt is teaching the course in Old Testament to both men and women students. I have all of the senior intermediates, 20 of them, in the study of the Life and Teachings of Paul. There are six non-Christians in the class—a Jewess, who would be a baptized Christian if her father would give his consent; two lovely Hindu girls and three Buddhist girls. The spirit of the class is fine, and I am pleased with the interest and work the girls are doing. Several week-end evangelistic trips were conducted last year with splendid results. Friday was a holiday so there was another group of

college men and girls who left Rangoon on Friday morning for one of the jungle villages down the river. Several of the girls went. I have not heard the results of this trip yet.—*Marian Shivirs*. (W. O. Pages 63, 64).

The Woman's Society is helping with the General Society in the support of the only Indian High School our Society has in all Burma—the Union Hall High School. Missionaries report marked improvement in the attitude of our students towards Christ.

TOUNGGOO

The school has opened up well this year with 474 pupils on the roll, an increase over last year. We will have our special evangelistic meetings in the church and school soon. We are hoping and praying that many of the younger children will confess Christ. There are very few older ones who are not Christians, but they all need "strengthening in the faith" just as we do, and many even more. They have so much superstition to overcome that never bothers us. Our Sunday school and Christian Endeavor Societies are all doing well. I find great profit and pleasure in teaching the Sunday school lesson every week to my group of Junior teachers. Most of them are high school boys and girls. They have been responding better than ever and giving their own ideas about the best things to teach the children. We are using the International lessons, so that we must adapt them to juniors. It is very encouraging for they are all naturally shy, and especially do they hate to give their ideas to us directly. It is not their custom; but if they never express themselves we would always be in the dark.—*Charity Carman*. (W. O. Page 73). (To be continued in March issue)



TIDINGS

Church Growth in Puerta de Tierra, P. R.

"Praise God from whom all blessings flow" is the song in our heart as we look back over this past year with its manifold blessings. It has been the crowning year of triumph in the history of our work here in San Juan. The church in general has taken a very active part in the evangelistic work this year and as a result we have had 37 added by baptism, the highest number for any year on record in our church, making our total membership 153.

It has been said that the offerings of a church often indicate the spiritual status of the membership, and if this is true we are rejoicing over the considerable increase of more than \$500 over the offerings of last year, making a total of \$2,150 for the year. This has been due to a large extent, we believe, to the increased number of tithers among members. We have 43 now who are very faithful in their giving and they all bear testimony to the great joy and blessing they are experiencing as faithful stewards. One reason why we are making tithing a prominent feature in our work is that as their number increases we come nearer to our goal of self-support. This we are reaching step by step. Just this month the church voted to increase our share of the pastor's salary from \$60 to \$70, thus assuming the responsibility of seven-tenths of his salary. We are hoping that

soon we may declare full self-support.

Special emphasis has been laid on personal evangelism, and to make our purpose even more effective we organized a Prayer and Personal Workers' League. Already we have seen great results and received many answers to prayer.

The Colegio International, Monterey, Mexico

You must be anxious to know what has happened with our school in these critical days, when our Government has been enforcing the laws with reference to religious bodies. I take pleasure in telling you that an official of the Government came to our school to see if we were obeying the law and found everything in order. The General Superintendent of Primary Instruction in the State, who came with said official, expressed his approval of our school and congratulated us for the good order and discipline.

We have not suffered any trouble. The parents have confidence in us so we will be able to go on with our work.

The attendance of children at our Sunday school has not diminished but rather increased, so that we have had to divide the school in two; the primary and junior classes have their session an hour before the grown people, and only once every quarter we have a general meeting for the review. We will have plenty of room for all our classes when the new church

building is finished. We are glad that the work of construction on our new church has begun. If we have no hindrances, we hope to dedicate the new building about New Year's Day. It will be a fine building with capacity for about 1,000 people. My personal religious work during this quarter has been confined to my cooperation in the Sunday school and in the work of several committees of our church.—*Eliseo Villarreal.*

Rented Thirty-six Years

The International School at Monterey, Mexico, is the oldest surviving school of the Woman's Home Mission Society. During all of its sessions since it was founded in 1891, it has been located in a rented building. Missionaries have been on the field since 1885, and still the Baptist education work has no permanent home. Its success in touching the lives of men of prominence in Mexico to-day has been providential and well shows the high quality of the work done. One of its graduates is Jonas Garcia, a faithful member of the church, an ex-senator who is now Director of Federal Education for the state of Nuevo Leon. At present he has 126 schools, rural and elementary, under his supervision. Another is Rev. Alfredo Cavazos, the pastor of the Baptist church in the City of Mexico. Among its students has been Don Jose Trevino, a prominent business man, ex-president of the Chamber of Commerce of Monterey. The present mayor of Monterey, Don Eleazar Garcia, was also a student. He is now sending his children to the school.

There are now enrolled 253 pupils, 154 boys and 99 girls. According to a letter from Mr. Ernesto Barrocio, the principal, many applicants were refused entrance because there was no room for them. Many of the grades have more pupils than they can properly accommodate. Instruction is now given in the primary subjects from the 1st to the 6th grade, and then the children go to the state high school, business school or college. Figures show that 60% of the students who graduate from the school take further education.

The Sunday school and day school work in close harmony. Although the teachers, because of the restriction under the law, cannot give any open invitation to the church, they are all instructed to visit the homes where they are free to invite both the children and their parents to come to the Baptist church services. About 65 of the entire student body have families who belong to the church, while about 70 of the school group attend Sunday school. Children whose parents be-



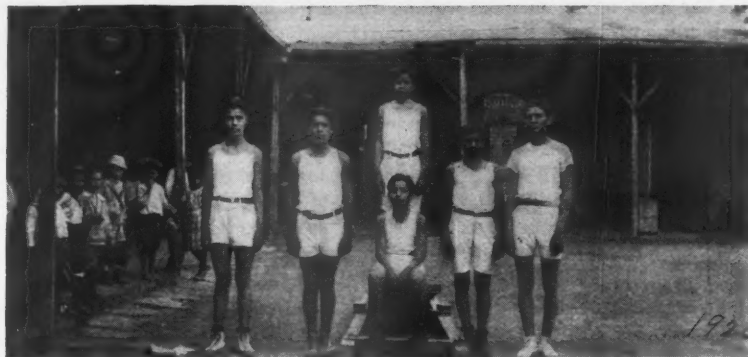
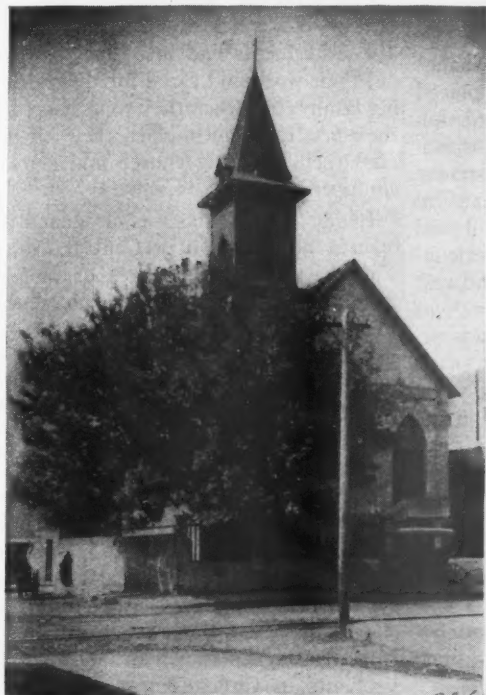
WORK DISPLAY OF DAILY VACATION BIBLE SCHOOL AT SANTURCE, P. R.

long to other evangelical churches are sent to the International School.

It can be readily seen that after 36 years of renting something should be

done, so the Golden Anniversary fund has an item which gives \$35,000 toward a new school building, well equipped and owned by Baptists in Monterey. A new

school building to take its place with the new church building which is just being erected would have a far-reaching effect on the Baptist work of this city.



SCENES FROM THE INTERNATIONAL SCHOOL MAINTAINED BY THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY AT MONTEREY, MEXICO



THE FAR LANDS

In a Buddhist Town in Burma

Burma abounds in yellows, from its wonder flower, the padauk, which, according to local wisdom, must bloom three times before the first rains dare appear, to pon-gyis, the Buddhist monks whose yellow apparel constitutes our "yellow problem." In between are the golden-tipped pagodas and the color that good curry leaves when you spill it on your shirt front. One thing is not yellow, here in Burma, and I can vouch for that. It is the spirit of the men and women who are holding on to the work of the church in the hard places.

Not long ago I visited such a place in our own Moulmein field. It is called Kyaikto. The first part of the word is Talaing and is their word for God. The town is strongly Buddhist and while there I asked why this is so. I was told that it is very proud of its proximity to a famed pagoda called "Kyaik-ti-to." This is built on an inaccessible rock which is so neatly balanced that it is said to sway with the wind. The people of Kyaikto take on added importance because they are near that shrine. It is fourteen miles away, and the jungle and hills between are difficult to negotiate, but the festival each year gives the town an importance in Buddhist eyes that stiffens the back of its Buddhism. I got down there on a return trip from Rangoon. I found that the preacher, Saya Tun, had gone on a walking tour and had failed to receive my letter. His family were there and I spread my camp cot in their home. The home was very poor, even as homes out here go, and was bare of even the most necessary things. But you cannot expect much even here on a salary of about sixteen dollars a month, with a family of five to support. The town is rankly Buddhist, as I have said. Yet here, in the face of some open persecution from neighbors, I met a little group of ten Christians, holding on to their faith and each Sunday witnessing a confession in the heart of the town by the holding of their service and the singing of their hymns. They are a mixed lot, Burman, Talaing, Karen, Chinese and Indian. But none of them hide the fact that they are Christians, in this large town of perhaps six thousand Buddhists. I visited all the Christian homes and went into two or three others which

have boys in the school here. We talked with one Chinese man who has since asked for baptism.—*P. R. Hackett.*

The E. M. White Memorial at Shaohsing

For over ten years the boys' school at Shaohsing in the field of the East China Mission was compelled because of lack of funds for new buildings to get along as best it could in rented quarters. The hearts of the missionaries at Shaohsing, however, are now filled with thanksgiving. Mrs. E. M. White of Framingham, Mass., a devoted American friend of China who believes in the work the school at Shaohsing is doing for Chinese boys has placed a splendid new building on the mission compound. The building will be known as the E. M. White Memorial in memory of her husband. It stands on a beautiful site near the hospital, girls' school and residences of the missionaries, overlooking the mountains to the south and west of Shaohsing. All construction work was completed early in October and it was expected that the building could be occupied about November first. For years to come the school boys of China will feel grateful to Mrs. White, adding their appreciation to that of the missionaries.—*N. F. Cawthorne.*

The Death of Mrs. Joseph S. Adams

Mrs. Joseph S. Adams, known to all the missionaries of Central and Eastern China as "Mother Adams," died at her



MRS. A. G. ADAMS

home in Kuling, Central China, on the 26th of November, 1926. She was at that time about seventy years of age, having been born in London, England, on December 7, 1856. Forty-nine of those years were given to foreign missionary service.

Miss Eleanor S. Tylar was engaged to Rev. Joseph S. Adams when he set out from England for Burma in 1875. After two years of study in the Mildmay Missionary College, London, she sailed for Rangoon, to be married on September 21, 1877. The young couple worked for the newly organized China Inland Mission at Bhamo, near the Chinese border, and later in East China. In 1883 they became representatives of the American Baptist Missionary Union and settled at Kin-hwa as the first resident missionaries at that station. Loneliness, danger of riots and warfare, epidemics, fires and many other discouragements had to be met as they did their work and cared for their growing family, but when they went home for their first furlough in 1892, they left behind them a strong church and a well-equipped station.

In 1893 Mr. Adams was designated to open a new mission in Central China. This meant the difficulties of pioneer work with no equipment and no helpers to start with, but before his death in 1912 he had seen the station become a thriving one, and the compound outside the east gate of Hanyang had become a center of successful evangelistic work.

Mrs. Adams continued to live and work in China after her husband's death, except for two years in America, given to student evangelistic work in connection with the Buchman evangelistic and personal work campaigns. In China also she assisted the Buchman party in its work among missionaries and foreign residents in China, Korea and Japan. Her own experiences made her a special source of help and inspiration to missionary wives and mothers. She herself was the mother of nine children, eight of whom are living and five of whom have seen active missionary service.

The grave of Mr. Adams is on the hill outside the Hanyang city wall, beside the Yangste River. Mrs. Adams had hoped to be buried there, but when she came to realize that she could never leave Kuling, her summer home, it became her will that her grave be made nearby, on the hills near Kiukiang, also on the Yangste. Though she had to be separated from her children for many years at a time, and could not be present at their college commencements, or even attend any of their weddings, Mrs. Adams wrote once to one

of her sons: "The compensations of missionary work for this wonderful people far outweigh all sacrifices."

Good News from Japan

In Japan we have seasons of reaping. Hanamaki on the Morioka field, is a fruitful field and yields several every year. The pastor is Rev. Abe, second from left in group picture—man with dark glasses and helmet.

The "North Star Baptist Church" of Sendai is nearing completion and will be dedicated on December 3rd. At the same time we shall hold a recognition service when the congregation will be officially recognized as a church by the association.

On December 2nd the Shiogama church, which assumed full self-support a year ago, will hold a special thanksgiving service in honor of their acquiring self-support. They plan to do special honor to Rev. E. H. Jones, the pioneer missionary of northern Japan and to me the chief promoter of the church. They will hang enlarged photographs of the two missionaries in the church on that day and present gifts to the missionaries as tokens of their love. I am glad that they feel as they do towards the missionaries and think it very appropriate to honor a veteran like Mr. Jones, but I feel unworthy to accept such honors now. The church insists and will not let me off so I am compelled to submit. My relationship with this church for fifteen years has been intimate and I have enjoyed the sympathetic, brotherly fellowship more than anything else out here.—C. H. Ross.

Progress on the Lone Star Field

There were 1004 baptized in 1925 into the church in Ongole district, South India. Of the record for this year Rev. J. M. Baker wrote in August: "Not only was last year a record year since the great

revival in 1878, but beginning with the first of January, this year holds even a better record in proportion to the time passed than last year held. During this half year 818 fine candidates have been baptized. Many more are waiting to receive the ordinance. All our schools are increasing in enrolments. Our Higher Primary Boys' School has risen in enrolment from 160 to 200. At the last quarterly meeting held in July we took in

more pupils who had passed the highest class in the village schools than we have hitherto received during a whole year. The high school has the largest enrolment on record. The Higher Elementary Girls' School at Ongole and the nursing classes in the hospital also have the highest numbers yet taken. The spirit of doing good work is found everywhere. This all shows the awakening going on throughout the whole field."



BAPTISMAL SCENE AT HANAMAKI, JAPAN, SEPTEMBER, 1926



THE HOME LAND

A New Dormitory

The fall term at the International Baptist Seminary, East Orange, N. J., was marked by the dedication of Howard Hall, the splendid new residence hall for the use of single men and for families. The attractiveness and convenience of the building is due in no small measure to

the foresight of Mr. George E. Merrill, architect-secretary of the Home Mission Society. Dr. Austin K. de Blois gave the dedicatory address at the exercises held Tuesday afternoon, November 23. Dr. Frank A. Smith, president of the seminary board of trustees, presided. Music throughout the program was furnished by the students. Rev. Winfred S. Booth, executive secretary of Newark and Vicinity Baptist Extension Society, offered the prayer of dedication. Others who assisted in the exercises were Dr. George R. Hovey, President F. L. Anderson, Rev. Stephen Gazsi, pastor of the Hungarian Baptist Church of New Brunswick, Rev. Richard A. Mikolon, pastor of the Polish Baptist churches of Newark and Plainfield, Rev. Martin Pawlowski, pastor of the Polish Baptist Church of Jersey City.

A Great Negro Educator

After a service of thirty-nine years as president of Arkansas Baptist College, Dr. Joseph A. Booker died suddenly Sep-



THE NINE PEOPLE SEATED IN FRONT WERE BAPTISED IN THE RIVER AT HANAMAKI ON SEPTEMBER 26, 1926

tember 9, 1926, while attending the National Baptist Convention at Fort Worth, Texas. Dr. Booker was born in slavery but showed very early in life a desire for intellectual advancement. His father, sold into the far South by his bankrupt owners in Virginia, suffered much because he was found guilty of teaching other slaves the "dangerous art" of reading and writing. At the age of ten the boy Booker was employed by the hands on an Arkansas plantation to teach a night school. His pious grandmother pointed him to the Christian way of life and encouraged him in his ambition to teach school. A call to preach and a call to teach both lay heavily upon his heart and at sixteen the church into whose membership he was baptized granted him a license to preach.

As teacher-preacher Dr. Booker was loyal to the best traditions of his people and his influence will not end with his passing. His record as an educator has few parallels. The hindrances to the development of the school for which he gave his life were well nigh insurmountable at times. Both Dr. Booker and Mrs. Booker, who survives him, were graduates of another Home Mission school, Roger Williams University. In 1913 he was elected by the National Baptist Convention to represent that body in the Baptist Biennial Congress at Stockholm, Sweden. During that visit he was the guest of honor at a banquet of the Baptist Union of Great Britain and Ireland.

A New Secretary of Church Edifice Work

The election of Dr. John S. Stump as secretary of church edifice work by the Board of Managers of the American Baptist Home Mission Society was a recognition of his long and faithful service in the field of home missions. Upon his graduation from Crozer Seminary in 1890 Dr. Stump accepted a call as a missionary pastor to the East End, Parkersburg, W. Va. In 1892 he became pastor of the Buckhannon (W. Va.) Baptist Church. In 1890 he organized and incorporated the West Virginia Baptist Education Society and served as its corresponding secretary for five years in connection with his work as pastor on the fields named. On January 1, 1896, he became superintendent of missions in West Virginia, serving until November 1, 1901, when he became district secretary and superintendent of missions in West Virginia for the Home Mission Society, holding this position until February 1, 1919. A part of this time he was joint district secretary. In 1919 he became

an assistant secretary of the Home Mission Society, engaging in church edifice work and for two years acting as supervisor of missions in the Rocky Mountain states.

A Deserved Tribute

The Hindustanee Student, issued by the East Indian students at Berkeley, California, recently published the following item concerning the only appointee of the Home Mission Society for work among Hindus in the United States:

"Rev. Theodore Fieldbrave, of the Baptist Society of New York, has been

cluded eight Indian students who spent a happy time in fellowship while there.

"Mr. Fieldbrave gave a series of lectures on the political and social conditions in India, which were both instructive and interesting. Thanks to Mr. Fieldbrave, Asilomar served as a beneficent means of getting together the flower of young American manhood in western America and the students from Asia with a view to come to a cordial understanding of each other as fellow citizens of the democracy of God."

The Testimony of Siventewa

Despite difficulties in the Christian Way, probably because of them, Hopi believers manifest a vigorous faith. They love to pray and witness for their Lord. One of the most interesting testimonies was that of an old man, Siventewa, a man of the Tewa tribe, living on the first Mesa near Walpi. The Tewas are a people who under the terms of a treaty with the Hopi came to live with them as reinforcements against the invading Navajos. To all practical purposes they are one with the Hopi people in customs and religion. This old man has been a staunch Christian in spite of the fact that he has had to continue living in the heathen village. Eighty years or more old, he stood to his feet to tell the story of redeeming grace. This is what the old man said:

"I also have come to Jesus Christ. I am considered an outcast by my people since I have become a Christian. Most marvelously I have fulfilled the tradition received from my ancestors to the effect that from among our family someone a member of our family must become an outcast in due time. (Not in the sense of being degraded, but rejected.) I have been instructed not to reply to criticism.

"Now today any meeting me on the street have fulfilled that. They have come to me and whispered, 'Trash! trash!' to which I have given not so much as a glance, according to instructions. My place is apart from the rest of the people as being a person unfit to mingle with the people.

"I had been told of help to come for such a person from the sunrise. This help was to come for such a person of a contrite mind. Consequently when the story of Jesus came to me I recognized it immediately as being such a help in fulfillment of my instructions, and I believed it, having understood it fully, and I gladly embraced it. And today I can truly say that I am happy in Jesus no matter if I am an outcast."—Secretary F. W. Starring, Arizona.



REV. THEODORE FIELDBRAVE AND HIS FAMILY

doing splendid work among our students in Berkeley. Through his numerous lectures in the Protestant churches and colleges throughout the coast he is helping to bring about a spirit of friendliness and sympathetic understanding between India and America.

"Recently Mr. Fieldbrave accompanied the East Indian delegation to the Asilomar Conference, which was held under the auspices of the Y. M. C. A. Several universities, including the University of Hawaii, were represented at the Conference, which was addressed by distinguished speakers like Kirby Page and Charles D. Hurrey of New York. The University of California delegation in-



FROM THE WORLD FIELDS



MRS. HILDA J. BAIN has been taking charge of the women's Sunday morning services at Vanga, Belgian Congo. Women and men have separate services because there is no one building large enough to hold all who come. On communion Sundays at least two overflow meetings must be held. There are often as many as two thousand at the communion service.

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IN THE BAPTIST high school at Jorhat, Assam, the Ao Naga boys have organized a special class, following their request that an hour in the study of preaching be given them every Saturday night.

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AT THE REQUEST of some of the boys in the Baptist hostel in Balasore, Bengal-Orissa, two handbuls are taken from the rice measured out for their use every day. At the end of the month the money equivalent is given to the church.

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FORTY MEN and two women met recently for a fortnight of Bible study and conference at the Kachin Mission in Namkham, Burma. There were 17 pastors and evangelists, and 23 school teachers. In 1911 the district had but two families and half a dozen school children who were Christian.

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MISS CLARA CONVERSE of Yokohama writes, "Recently a large mass meeting was held in Tokyo to consider a Japanese movement against the licensed houses of evil. Delegates from all parts of the country were in attendance, under the auspices of the W. C. T. U. and the Men's Anti-Social Vice Society."

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MISS WANG, a Chinese young woman evangelist, was in the Margaret Williamson Hospital in Shanghai for ten days during the latter part of September and her meetings were an inspiration to all. Ten of the student nurses became Christians and were baptized at the China Inland Mission Church, Sunday, Oct. 31st.

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AT SAGAING STATION two Bible women, maintained by the Woman's Board through Miss Helen Tufts, are engaged

in seeking to win women and children to Christ. One works among the Chinese women of Mandalay and the other among several villages in Ava township.

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FROM THE ARIZONA Baptist headquarters has gone out a request to the churches of that state to put the Spanish-American Baptist Theological Seminary, located at Los Angeles, upon their prayer lists. The large Mexican population of the Southwest presents a problem and an opportunity which the seminary is helping to meet. Colorado, Northern and Southern California and Arizona are represented upon the board of the seminary. From these states most of the recruits for the Spanish-speaking ministry come, and to these states the men trained in the school will go with the gospel needed by the increasing thousands of Mexicans and Spanish-Americans in our industrial and civil life.

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ONE OF THE BEST pieces of news received at headquarters was the word sent from Mr. Rickman at the Kodiak Baptist Orphanage, Wood Island, Alaska, that the new building was completed satisfactorily. Because of the fire in March 1925 this building had to be erected immediately, for the boys' dormitory was destroyed besides all of the administrative quarters. The new building has boys' and girls' dormitories, workers' rooms, boys' and girls' playroom, laundry, living rooms, kitchen, dining-room, and assembly hall. Imagine the joy of the Kodiak children who have been sleeping in make-shift quarters, eating at the church, and generally being crowded and uncomfortably situated, to be in this brand new up-to-date building! Unfortunately the sum allotted in the Golden Anniversary fund will not take care of the expense involved in this new structure and the new beds, lockers and furnishings, so it is all the more necessary to have everyone cover her Golden Anniversary pledge and pay it immediately.

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SINCE DR. AND MRS. J. R. Bailey were obliged to take furlough last October, Miss Geisenhener was left in charge of the Impur station. At times it was very uncertain whether or not this station

would be kept open. Recently the entire Christian community spent a fortnight in prayer, asking God that a missionary be sent to them.

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MISS MARY PARISH is rejoicing in a substantial addition to the mission compound in Pegu. The new Girls' School was dedicated last September and promises to be a real factor in reaching the people of the city through their daughters.

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GENERAL EVANGELIST John R. George of East Washington and North Idaho issues an Evangelistic News Bulletin, carrying to the churches spirited items covering the progress of the evangelistic campaign in that territory. Gracious revivals are under way. Pastors are assisting each other in special meetings. Daily Bible readings, daily prayer groups for adults and young people, form a part of the preparation for the public services and the activities of personal workers.

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THE KANSAS STATE Convention has made it possible for the Mexican Baptists at Topeka to purchase on the installment plan an old Evangelical Lutheran stone church and a parsonage for \$3,000. The Convention advanced the funds and the church is contributing each month a substantial amount to reduce its indebtedness. This forward step means much in the work in behalf of the Mexican colony in Topeka.

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A UNIQUE GROUP of helps has been prepared for classes studying Miss Prescott's book, "The Baptist Family in Foreign Mission Fields." It takes the form of impersonations of a number of early Baptist missionaries. The impersonations are on separate sheets so that they may be handed to individuals in preparation for a meeting. The packet is now ready and may be secured at a nominal price from any literature bureau of the Board of Cooperation.

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IN THE TOUNGOO Bwe Karen field, the 94th Baptist Church has just been organized. It is composed of 15 recent converts from animism who come as the first fruits of evangelistic work.

Around the Conference Table

Early Morning Prayer

I do not like to hear him pray
On bended knee about an hour
For grace to spend aright each day,
Who knows his neighbor has no flour.

I'd rather see him go to mill
And buy his hungry neighbor bread,
And watch his children eat their fill
And laugh beneath their humble shed.

I do not like to hear her pray
With jeweled ear and silken dress
Whose washerwoman toils all day
And is asked to work for less.

I do not like to hear him pray,
"May blessings on the orphan be,"
Who never seeks their home to say,
"If want o'ertakes you, come to me."

I do not like such soulless prayers;
If wrong, I hope to be forgiven.
No angel wing them upward bears,
They're lost a million miles from Heaven.

—Selected.

(Space will be reserved each month for requests for prayer and for outstanding answers to prayer. You are invited to cooperate in making this a helpful part of this section.)

Monthly programs for use with *The Book of Remembrance* have been prepared by Miss Elizabeth Fensom of the New York Literature Bureau. As space will permit these will appear from time to time on this page. Any group desiring to use a program or the entire series can secure them free of charge from the nearest Literature Bureau.

Growth in Southern California

The Woman's Baptist Mission Society of Southern California has had a year of constructive growth along all lines, without any exciting episodes, and we are thankful to our Heavenly Father for the degree of prosperity which has attended our work. At our annual meeting in May we featured the Golden Anniversary with the pageant prepared by Miss Barrett, and were 20% over the top of our quota in pledges, with two-thirds paid into the treasury.

Two important events this year have been in the form of resignations. For the last five years the society has been peculiarly fortunate in having as State Secretary-Director and Secretary of Missionary Education Miss Mary A. Greene,

L.L.B., formerly of Rhode Island. Miss Greene was for many years a Vice-President of the Woman's Baptist Foreign Mission Society, and its legal adviser; also President of the State Mission Society of Rhode Island, and has a grasp of the work of our denomination which is possessed by few. Her devoted and efficient service in strengthening and building up the organization in Southern California has been a wonderful factor in the development of our work, and it is a grief to us all that ill health has compelled her to lay it down. We are grateful that a worthy successor has been found in Mrs. W. G. Burgess, who has for several years given efficient service as Secretary-Director of Los Angeles Association.

Mrs. Arthur Willett has for six years been the beloved and inspirational leader of our World Wide Guild, and has brought that organization to a high degree of efficiency. It is a matter of keen regret that illness makes it necessary for her to resign, and we have not as yet secured her successor.

As we look forward into 1927 we hope for better things than ever before for our Master's work in Southern California.—
Mrs. M. Grant Edmonds, President.

Atlantic District

Splendid enthusiasm and a strong desire for an enlarged vision of initiative were very evident in our fall Board Meeting. Consideration of what per cent of our Atlantic District constituency was being reached, and best methods for a thorough advance along all lines of our activities resulted in the appointment of a committee on "Closer and more effective cooperation between the District and the States."

The definite object will be to plan and put in operation practical methods to promote greater efficiency in the development of our work. The possibilities for an effect, reaching through and touching all our constituency, brought hope, cheer and renewed courage to the hearts of our Board women and received most hearty approval of our State Presidents. Mrs. George H. Swift's acceptance of the chairmanship of this committee assures added strength to the solution of our District problem.

All our offices are ably filled, predicting hopeful outlook for the year's activities. Our hopes run high for great

results with Mrs. William H. Farmer as Missionary Education Secretary. Mrs. John P. Thompson brings added efficiency to the Board in the position of Recording Secretary.

The Annual Meetings of the District will be held in the Roger Williams National Memorial Church in Washington, D. C., May 3-5. In pleasurable anticipation we are looking forward to the gracious hospitality for which our hostesses are noted and the inspiration and helpfulness of the meetings.

The District's call to the task rings clear, With the Master's help we've naught to fear.

Cooperation with us spells success. We'll play the game. We mean nothing less.

With the N. B. C. we stand four square; We'll do; we'll dare; stand share for share.

Mrs. Joseph S. Wilds, President.

World Day of Prayer for Missions

As we approach the annual interdenominational Day of Prayer for Missions, Friday, March 4, one can not be but thrilled with anticipation, for this year for the first time the Christian women and girls of all lands are uniting in prayer for the work of Christ all around the world.

It will be literally true on March 4 that "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." As the earth begins her journey around the sun on that day, groups of women and girls, and men, too, in Japan, Korea and China and all the Orient will be wending their way to the trysting place. North and South America will follow, also the Islands and Europe, Africa and Asia, until the world shall be encircled with a garment of praise and prayer.

You who read these lines will surely want to join this pilgrimage. Those who have been observing this interdenominational Day of Prayer in North America have found it to be one of the most enriching experiences of the year. In towns and cities where there is a federation of women's missionary societies, the interdenominational committee will provide for the meeting place and for the program. In places where no such committee exists our Baptist women are urged to take the initiative in bringing together the women of all the local Protestant denominations and to seek their cooperation in carrying out the program. It will be impossible for many girls and young women to attend day sessions, so the suggestion is made that a special meeting be held in the evening, using the same program.

Special programs are now ready, entitled "Pray Ye Therefore," price 2 cents each, \$1.75 per hundred. Suggestions for Leaders are free and will be sent with each order for programs. A Retreat, "Toward Power in Service," may be used either as a service for leaders or with the whole group preceding the program of

prayer. Its price is 10 cents. Not more than two copies are needed for the service. "A Call to Prayer" has been printed on a small card which also includes a Cycle of Prayer to be used daily until March 4. All of these supplies may be secured from the nearest Literature Bureau.

number of the members teach regularly every Sunday in mission Sunday schools; several young men are attending schools in preparation for definite Christian service. With this background, there are naturally some organizations supporting them at least by their prayers.

The Women's Department consists of every woman of the church and meets regularly the first week of every month. All phases of woman's work are taken up with secretaries appointed for Mission Study, Reading Contest, White Cross and Americanization. In order to reach the young married women of the church a new circle has been organized called the Young Mother's Circle. This is composed of the women with small children who cannot attend the afternoon meetings of the Woman's Department, so meet once a month in the evening. It has a set of officers similar to the Woman's Department and follows the same line of work in study, reading and White Cross work. We tried to organize the older Guild girls into a Business and Professional Woman's Circle to meet at night and become familiar with the great denominational program. Some of them, however, are not ready to leave the Guild.

We have three Guild Chapters, the younger ones recently organized and not yet functioning properly. The members of the Senior Guild are the counselors for these Guilds. The two societies of Baptist Young People's Union observe a missionary program according to the topics outlined in the denominational papers. About thirty young people belong to the Life Service League and do a splendid work visiting weak churches, missions and conducting religious services in the county jail, monthly.

For three years we have had successful Crusade Bands, but no leader has been found to conduct the work this year. We are praying some person will see her opportunity for service here. In the meantime the work is carried on to some extent in the Children's Division of the Sunday school. Regular missionary instruction is given in each department and the methods used for expression are generously supported. The children love to bring their gifts to the Bible schools. In two years over \$100 has been given by them through the Crusader trains.

Through the influence of the Senior Guild quarterly payments of missions have been made. The report from the state secretary's office in the Baptist Banner shows that \$1,700 has been paid on our accepted pledge of \$2,500 for missions. This does not include a pledge of \$300 for the Golden Anniversary.

Department of Missionary Education

Missionary Education in Rhode Island

Rhode Island believes in Missionary Education. At the second State Workers' Conference conducted by the Rhode Island Baptist Sunday School Convention, Rev. George F. Sturtevant, Field Secretary, over 34 churches of greater Providence sent delegates to discuss the topic "Missions in the Church School." The Department of Missionary Education cooperated in supplying leaders. Supper was served at 6.30 to over 120 leaders. Group conferences followed at 7.30. Secretary William A. Hill led the ministers; Rev. Floyd Carr, Field Secretary, led the Superintendents; Rev. P. H. J. Lerrigo the men's group; Rev. George F. Sturtevant the young people; Mrs. Maurice Dunbar the women; and Mrs. Frank Rector the children's workers. The attendance at the conferences was over 150, and at the mass meeting a large number gathered to hear Dr. Lerrigo give his "Canary" lecture, filled with forceful missionary lessons. The Excelsior male quartet of the Congdon Street Baptist Church (Negro) rendered excellent music at the banquet and evening meeting. Dr. F. F. Peterson, Dean of the Ocean Park School of Methods, spoke at the banquet on the future program of the school. The R. I. Ocean Park Association was present in a delegation.

Mission Study in Scranton

The School of Missions in Immanuel Church (Harold R. Husted, minister) ran five Wednesday evenings, beginning November 10, and was a great success. The Church Family Suppers from 6.30-7.15 were largely attended and furnished the opportunity for fellowship. Following the supper three classes met: One for the women, taught by the pastor, on "The Moslem Women"; one for the men, taught by Mr. Ewald, on "The Moslem World"; and one for the young people taught by Mrs. Husted on "Young Islam on Trek." The classes were well attend-

ed and the interest in the courses maintained throughout. The entire group came together at 8.00 for a thirty-minute devotional period. The pastor usually called upon one member of each class to summarize the points brought out in the class period.

The closing period from 8.30 to 9.00 was thoroughly enjoyed by all. On the first night a pageant, "The Commonwealth of God," was presented by forty of the members. The second night the pastor gave an illustrated lecture on "Around the World in Thirty Minutes," which gave us a glimpse into the work being carried on by our Northern Baptists in Japan, China, India, Africa and Europe. The third night members of the school gave a Thanksgiving Dramatic Service. The fourth Wednesday night members of the Junior department presented a "Good Will Service," which brought the lesson of World Brotherhood in a unique way. On the closing night, a farewell reception was given to the dolls being sent to Japan as our messengers of World Friendship, followed by a Peace Program by members of the school. Five profitable evenings—very profitable.

See to It in Time

Attention is again called to "The Garden of Books," the Pageant Review of Missionary Contest Books. This has been rendered successfully in quite a large number of meetings, but should be used within the fiscal year, as next year there will be a new list of books.

Missionary Education Program of One Local Church

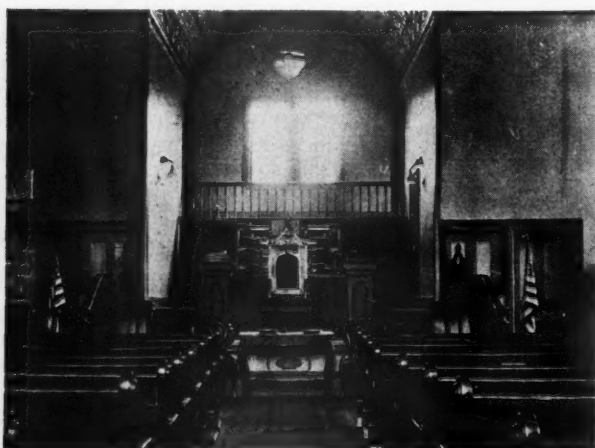
A recent report says: The church of which I am now a member has always breathed strongly of the missionary spirit. It has given of its members, in past years, at least five pastors and at present is supporting a missionary and his wife in Central America. One of our young women is doing Christian Americanization work in Dayton, Ohio. A

A Live Rural Church

We are happy to print the following self-explanatory letter from Rev. Theodore L. Conklin, pastor of the First Baptist Church of Brookfield, N. Y. Its motto is "The Friendly Church" and the pastor certainly exemplifies that spirit.

"I, too, am about to set out on the World Tour and have found the commentaries in your current issue a pleasant surprise. That surprise was not abated by the discovery on page 23 of the issue a cut of the church of which I am pastor over the legend 'An old type of rural Baptist Church.' I heartily agree with you that the Church is aptly described and I know that so few will recognize its identity as to make this letter futile. However, I should like to enclose a snapshot of the interior and offer a few ameliorating suggestions.

"Apart from any question of the church, which is thriving, the church building is fitted with comfortable modern furniture. Its acoustics are so perfect that a whisper on the platform or choir loft can be heard all over the church. The building has six study rooms separate from the auditorium. The session rooms (upstairs and down) on left of the auditorium can be opened to the pulpit by sliding partitions, giving a total seating capacity of nearly 300. It has two entrance foyers with entrances on either street; it is well heated, well ventilated and in good repair. I think that it is a far better building than most rural churches of any denomination have, and I have the supporting testimony of city and village pastors who have visited here during my pastorate. I assure you that I am neither seeking to criticize your choice or complain at the result. I only venture to remark that a poor cut of the exterior does not always argue that the building is a 'type' of antiquity."



It may be said that the illustration in January MISSIONS placed two rural meeting houses side by side, one a building modeled by Architect Merrill of the Home Mission Society, the other selected from a collection of photographs furnished in connection with rural church articles. One of the better class of the older edifices was chosen, and we give it again, with the interior. We congratulate Pastor Conklin and his people on their church home and equipment.

New Series of Missionary Anniversary Programs for Baptist Sunday Schools, 1927

(Especially suited for the Worship Period or Closing Exercises)

The series published for 1926 was built for use on the first Sunday of each month. This new series is built for the second Sunday in each month, thus permitting a selection of dates, or the use of both series.

January 9, 1792.—WILLIAM CAREY, the founder of modern missions, was appointed as a missionary.

February 19, 1812.—ADONIRAM JUDSON, Herald of the Cross in Burma, sailed with Ann Hazeltine Judson from Salem.

March 9, 1898.—GEORGE L. MACKAY,

Pioneer Missionary in Northern Formosa, arrived at Tamsui.

April 18, 1874.—DAVID LIVINGSTONE, Africa's Pathfinder and Emancipator, was buried in Westminster Abbey.

May 11, 1820.—JOHN WILLIAMS, Ship-builder of the South Seas, dedicated the first church building on Raiates Island.

June 18, 1819.—JOHN SCUDDER, America's First Medical Missionary, sailed from New York City for Ceylon.

July 16, 1830.—ROBERT MORRISON, Protestant Pioneer in China, baptized Tsi Ako, his first convert.

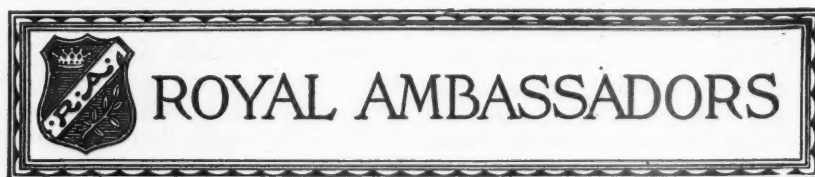
August 12, 1891.—JOANNA P. MOORE, Founder of the Fireside Schools, left Chicago for Little Rock, Arkansas, to open a training school.

September 9, 1832.—ISAAC MCCOY, Champion of Indian Rights, organized the first church in Indian Territory.

October 14, 1829.—ALEXANDER DUFF, India's Educational Pathfinder, sailed for Calcutta.

November 19, 1875.—JOSEPH HARDY NEESIMA, Japan's Pioneer Christian Educator, founded Doshisha University.

December 12, 1875.—ALEXANDER H. MACKAY, Uganda's White Man of Work, responded to Stanley's appeal for Africa.



Royal Ambassador Boys' Camps

In addition to the Royal Ambassador Camp to be held at Ocean Park, Maine, from July 11 to 25, 1927, two camps are being planned for Pennsylvania which have Royal Ambassador features. One is the younger boys' camp on the grounds

of the Temple Baptist Church of Philadelphia, July 25-30. The other is the older boys' camp at Keystone Academy, Factoryville, August 1 to 6. The Department of Missionary Education is assisting in these camps in the building of the curriculums and supplying the faculty.



INTERIOR AND EXTERIOR OF THE FIRST BAPTIST CHURCH AT BROOKFIELD, N. Y.

Progress in Idaho

The cultivation of the Royal Ambassador work in Idaho is proceeding splendidly under the direction of William T. Turner, High Counsellor. He has been influential in organizing new chapters, and hearty response has been given to his presentation of the plans and material for the missionary education of Idaho's Baptist boys. There are at present in Idaho twelve chapters of R. A., located at Eagle, Fruitland, Roswell, Caldwell, American Falls, Ustick, Middleton, Shoshone, Buhl, Castleford, Jerome, and Hailey. When we consider that the total number of churches in Idaho is 46, and that there are already twelve chapters, it represents a little over 25 per cent, a fine record.

Use the Illustrated Hymn

Our Chief Counsellors are informed that the Stereopticon Department has produced an illustrated hymn on our official song "We've a Story to Tell to the Nations." Sixteen beautiful slides make up the set, among which are The Sermon on the Mount, Christ and the Little Children, A Group of Cannibals with Spears, The Angel on Easter Morning, Christ and the Children of all Nations, and several effective sunrise and sunset views for the chorus. Apply to your nearest stereopticon depository for these slides. The only expense for their use is the postage.

Short Dramatic Sketches Available

Royal Ambassador boys will be interested in the fact that ten short dramatizations, each to take no more than ten minutes, are being prepared for use in chapter meetings and for camp-fire presentation. Some of the sketches in preparation are as follows:

"Stanley finds Livingstone" (David Livingstone); "Paton's Well and the Chief's Sermon" (John G. Paton); "Rarotonga Burns its Idols" (John Williams); "Uganda's White Man of Work" (Alexander M. Mackay); "The Indians' Seek for the Book of Heaven" (Marcus Whitman); "Twenty-one Months in Prison" (Adoniram Judson); "Grenfell's Deliverance from Death" (Wilfred T. Grenfell); "Winning Li Hung Chang's Support" (John Kenneth Mackenzie); "African's Transformation" (Robert Moffat); "A Hoa's Hour of Testing" (George Leslie Mackay).

These will be tried out at the Royal Ambassador's Camp at Ocean Park next July, before being printed for general use. In the meantime those desiring to use short sketches for dramatic purposes

should note the following short plays in "Dramatized Missionary Stories" by Mary M. Russell (Doran Company, \$1.00), "A Hero of Long Ago" (William Carey); "A Call to Service" (David Livingstone); "The Influence of a Story" (Robert Moffat); "The Indian's Search for the White Man's Book" (Marcus Whitman); "The Martyr of Aden" (Ion Keith Falconer).

An excellent series of five episodes in the life of David Livingstone is found in the leaflet "Livingstone Hero Plays," by Anita B. Ferris (Missionary Education Movement, 156 Fifth Avenue, New York, 15 cents). The four episodes are as follows: "The Mill Boy," "A Fight with a Lion," "The Slave Raiders," and "Faithful Friends." These may be given separately, one a meeting, or the entire evening program given to the presentation of the four.

A dramatic sketch of great interest to boys is the first episode in a pageant, "America Grows Up," by Helen L. Wilcox (Board of National Missions of the Presbyterian Church, 156 Fifth Avenue, New York City, 25c), entitled, "Chief Hiding Sun Burns His Idols." This will prove of fascinating interest to a group of boys. The scene is set in a Hopi village in Arizona, and the action

turns on the effort of a representative of an eastern museum to purchase the idols of the tribe for exhibition.

The above listed material can be purchased through the Department of Missionary Education, 276 Fifth Avenue, New York City.

Our Field Secretary in Detroit

At the invitation of the Detroit Baptist Union, Field Secretary Floyd L. Carr spent the first two weeks in December in Detroit. A well planned series of appointments was arranged by Rev. Ben T. Leonard, Director of Religious Education for the Detroit area. The opening address was made before the Ministers' Conference, of which Rev. A. V. Allen is president. Evening by evening conferences were held in outstanding churches. Mr. Carr addressed the monthly banquet of the Sunday school teachers and officers at both the First Church, Flint, and First Church, Detroit. The two Sundays were given to the following churches: November 28th, First and Summit Park Churches, Battle Creek; and December 5, Jefferson Avenue and Redford Churches, Detroit. It is expected that a number of new chapters of Royal Ambassadors will be organized in the Detroit area.



"King's Daughter!

Wouldst thou be all fair
Without—within,
Peerless and beautiful,
A very Queen?
Know then—in the inmost shrine
Must thou begin,
And build with care
A holy place.

* * * * *

Watching ever, praying ever
Keep it fragrant—sweet and clean
So, by God's grace, it be fit place—
His Christ shall enter and shall dwell
therein."

—John Oxenham.

What a good time we had on our World Tour, and how much more those Mission Stations and missionaries will mean to us! You probably realized, as did I, that we are giving them all most inadequate support. In the light of some of those discoveries we made, such as doctors being obliged to do operations with no modern

equipment, children being turned away from our schools for lack of room, missionaries jeopardizing their health by staying beyond their furlough because there is no one to take their place, race prejudice so strong even among Christians that work here at home is hampered—all these and many more—in the light of these facts, what about our missionary budget? What do the stubs of our check books show? Can we not cut out some of our pet indulgencies the next few weeks and give as Daughters of the King should give?

Has your Golden Anniversary money been paid? If not, get that 40% of your quota off this month without fail. Then see that the 60% which goes to the whole denominational Budget is paid by April 15th at the latest.

Guild Day on Memorial Day!

Can you figure it out? We are to have a great Conference and Banquet on May 30th, the day before the opening of the

N. B. C. We have had such a Guild Day in mind for some time and this year our dreams will come true.

Chicago is fairly central and we hope to have a large number of our district, state and association secretaries there, plus leaders of local chapters. Any Guild girl from Atlantic to Pacific is eligible. In the morning we shall have a Secretarial Conference probably, in the afternoon a general one with demonstrations, and in the evening a combination Guild and Crusade Banquet with a joint Program following. Broadcast the news! We shall make this a big event and further information will appear in later issues of MISSIONS.

*Faithfully Yours,
Alma J. Noble*

Listening In

The girls at Fitchburg, Mass., have just about all the pep that can possibly be crowded into one association. I wish you could have seen and heard their song leader—she knew how to get results.

Have you ever had an indoor campfire? The girls at the Western Massachusetts rally had such a lovely good-night service. They built a camp fire—electric lights, red paper, and plenty of logs, and then they all sat around it, sang their songs, had their quiet talks, and their prayers. It gave us a real "summer campy" feeling, and we loved it. The inspiration of those quiet moments will mean much to the girls fortunate enough to be at that rally.

Have the girls in your city formed a World Wide Guild Union? Let me tell you of some of the new Guild Unions. First, there is the new Union in Boston. The girls of the four Boston Associations voted to form a city organization and have appointed nominating and constitutional committees. They believe they will be able to do bigger things, strengthen their Guild groups, and develop leaders. Chicago will have to look out for her honors. Those of us who attended the all-Boston rally will always remember the lovely songs, the devotional service, and the "Mexican Opportunity." I liked their spirit and know they can do things.

Then there is the new group in the District of Columbia known as the "Columbian Girls," composed of all the Guild groups and Young Women's Auxiliary groups in the District. This is a unique

union since it includes both the Northern and Southern Convention girls. They have just had a semi-house party, and are planning a "whole" House Party for next spring.

Detroit is next with a City Guild organization. The association secretary acts as president, and the city is divided into five districts, each with an elected president, and this forms the executive committee. Their plans include various committees, district rallies, and all Detroit rallies. I heard rumors of a Detroit Guild paper, to be very simple at first, but a real source of information. I was so happy to be at their December rally.

And then along comes a new organization—a Rhode Island and Connecticut combination, for western Rhode Island and Eastern Connecticut. For the time being they will hold only one rally a year, but that rally is to be planned by a group of officers elected at their Connecticut-Rhode Island rally in November.

Isn't it great to see our girls planning bigger things and looking forward? What splendid leaders Guild girls are. Is your city next?

If you want a thrill, you must attend a Rhode Island State rally. Girls, over 250 of them, full of life and eager to do all they can for the Guild. They are used to accomplishing things. When they made their pledges to the Golden Anniversary, each Chapter sent a representative forward with a building block on which the amount of the pledge was written. The blocks were placed on a table; the lights went out for a minute; and then in place of the blocks stood a tiny Mexican Community House. It was the sort of thing that gives you a glad, thrilled feeling inside.

I was happy to be invited aboard the Western New York Guild ship at their fall rally. With our own Alma Mater as the captain it was bound to be a success, and it was such a treat to have "Princess Ataloo" there. She is a Guild girl who is making her life count. Instead of a banquet there was a beautiful luncheon at the Hotel Statler, and a pageant, and speeches, and a shopping tour, and—everything. It was great and I was delighted to meet this crew from New York State.

Cooperation! The girls at Flint, Michigan, had a banquet and the Crusaders served the supper, and also gave some of their songs and cheers. They will make fine Guild girls, and the Guild girls in Flint are working hard to make it possible for these Crusaders to graduate into a worth while group. They are so proud of



MRS. RAYMOND BLACKWELL, STATE GUILD SECRETARY FOR INDIANA

their new state secretary, Miss Priest, and under her leadership we may expect great things from them.

It is a great joy to be Field Secretary and "Listen In" at so many Guild meetings.

Mildred Davidson

Novel Snap Shots

These other snap shots are of Guilds in action—the new Amateur Moving Picture Kodak idea. Keep the picture in mind and make a similar one for your Guild. Now—keep your eye on the Camera—Ready!

First Church, Rochester, N. Y.—We now have a Senior and a Junior Guild. The regular monthly meetings will be held separately but much of the work of the year will be carried on together. The first task at home is to reach our own girls who are not members of the W. W. G. The Junior Guild Girls are acting as "Sisters" to the new girls during the week previous to the next meeting. They hope to add between 20 and 25 new members. The Senior Guild has a smaller number of new girls to reach but they hope to add both to numbers and to interest.

Our plan for being of service to others is very much alive. We are to visit one rural church each month and either organize or strengthen the work for the girls of the church. We have three invitations at present which will keep us busy until after Christmas. Our first visit will be made to the Baptist Church at Greece.

Pawtucket, Rhode Island.—We have made 50 sewing bags, and strung 40 strings of beads which are on their way west to the Crow Agency. We have decided to have our program meetings at our Christian Endeavor meeting on mis-

sionary Sunday night, thus giving all our young people the benefit of the information to be thus gained. We hope sometime to have some Royal Ambassadors, but until we do we will share with the boys. The girls prepare the programs and when possible give parts to the boys. Our other meetings we have by ourselves, of course. Seventeen of us attended the Rhode Island Guild Rally and especially enjoyed having Miss Mildred Davidson.

Nellore, India.—Miss Edith Ballard is in charge of our Guild in Nellore during the furlough of Miss Moran and Miss Brunner. This year we have a very large W. W. G. group, and in order to give each girl a chance I have divided the girls into groups of ten or twelve and each month's meeting is in charge of a group. They work out the program; I just give them the subject matter. At our very last meeting in April we are hoping to give Miss Vickland's pageant. I am having it put into Telugu. I wish our girls could have a share in the Reading Contest, but that of course is entirely out of the question, for we haven't the books in Telugu and not more than six or eight could read the English ones.

Each member of our Guild has her little earthenware pot, with the slit on top, into which she drops her copper or nickel money. At the end of the year these little pots will be brought to the meeting and broken and we hope the contents will be a real help in forwarding the Master's work.—*Edith Ballard.*

Semi-House Party, Washington.—We met at the Y. W. C. A. Hut for lunch on Saturday, November 13. After lunch we voted to be called the "Columbian Girls" and elected officers. Reports were given by the girls on the various Summer Conferences attended. Miss Jeanette White, Field Worker of Maryland, was the speaker of the afternoon. We then had a

glorious hike in the form of a "Hare and Hound Hunt." (The Hares were not caught.) This was greatly enjoyed by all. Returning from the Hunt we had a Rainbow Banquet. The toasts to the colors of the Rainbow were given by girls representing the different churches. Mrs. William Allen Wilbur answered to the toast, "A Pot of Gold at the End of the Rainbow." The speakers of the evening were Minnie Sanberg, a missionary to Japan, and Lucinda Johnson of the Philadelphia Baptist Institute. After these very interesting addresses the officers were installed and we adjourned.—*Elizabeth Price, Secretary.*

Illinois White Cross Work

A most amazing amount of White Cross Work has been done by the Guilds of Illinois, but it would take a full page of MISSIONS for the complete report. It is the finest and best report of its kind that has ever reached 218 or 276. Here is a condensed summary which does not begin to tell the whole story.

For Dr. Everham, China.—1,989 bandages, 1,623 dressings of various sorts, 241 other hospital supplies, 229 articles for the babies' ward, 46 dolls and many toys.

For Miss Dowell, Chicago City Work.—208 articles including dolls, games, bloomer dresses, baby's clothing, stockings, etc.

For Philippine Islands.—110 articles.

For India.—33 articles for hospital.

For Miss Fewell, Indian Work in Nevada.—Sunday school papers, dolls, scrap books.

For Huddleston Home, Illinois.—182 Christmas packages, 101 articles clothing, 10 pounds of candy.

For Katherine House.—12 bloomer dresses, stuffed animals, mittens, toys.

For Ruth Mather, China. 500 small pictures, 5 large pictures, 25 magazines, toys valued at \$6.

For Children's Home.—10 outing gowns, comforter, handkerchiefs.

For Education of Chinese Boy.—\$20.

Pocatello, Idaho, Junior Guild

We have held three White Cross meetings, three program meetings, two study meetings, one Home and one Foreign. We gave \$3.75 to the Vacation Bible School; sent in our \$15.00 quota. By

personal subscription to the church benevolent budget we are able to put fifty-two golden leaves on our tree.

We challenged American Falls to a debate on October 8th, at which time we were defeated. However, we expect to meet them again in the near future and win. The question debated was, "Resolved that the Negro presents a greater challenge to the Home Mission Society than the Indian."

We have gained seven new members, two are awaiting initiation. Our meetings are deeply spiritual, all of the girls do their share so willingly, and most all of them pray aloud at our prayer circle. We sent our home mission box, also one to the Kodiak mission in Alaska. Our foreign box is nearly ready. We have entered the Reading Contest, and three of our girls have signed up for the Theme Contest. On October 23, we entertained the scout class at a Hallowe'en party out at Elk Horn ranch, at which there were 47 boys and girls present. We are out for all the honors, so we give you fair warning.

Temple Guilds of Lincoln, Nebraska

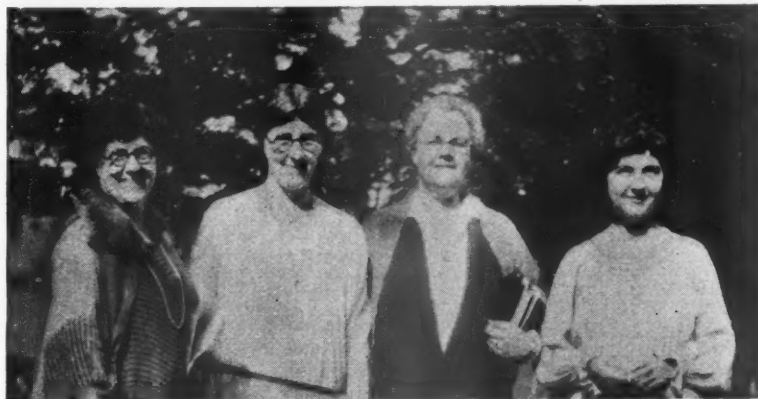
CHI ALPHA EPSILON, PHI EPSILON MU, AND ALPHA FIDELUS CHAPTERS

Our three Guilds have been very busy the last year and have accomplished some good results. We paid off \$55 of our \$100 pledge to the church building fund. We expect to finish it this fall as we are selling Christmas cards. Although the Guilds hold their program and work meetings separate, we have had many good times together. One annual joint meeting is our Easter Breakfast which we hold at sunrise on Easter Sunday. About a month before Christmas we entertained our friends with a Tea one Sunday afternoon, with the things to be sent in our Christmas boxes on display.

At our White Cross meetings we have rolled bandages and made sewing bags which have gone to New York for the Missionary Emergency Chest. Our foreign missionary box was forwarded to India last month. It contained games, hair ribbons, sewing bags (fitted with scissors), emery bags, thread and needles, handkerchiefs, bath towels and three personal gifts for Miss Crisenberry. We have 12 sock dolls almost finished to go in our home Christmas box.

Two More Guild Papers

Still they come! Our first District Paper comes from Miss Evelyn Andrews, secretary for Northwest District, and it is certainly what its name implies, "The Northwest Breeze." The October num-



FOUR ENTHUSIASTIC W. W. G. WORKERS—EDITH WING, OF CONNECTICUT; JENNIE REILLY OF INDIA; ALMA J. NOBLE OF THE UNITED STATES; SALLIE COY OF RHODE ISLAND

ber is Gale 1—Gust 1; and we quote part of its introduction:

"Hello, Girls of Northwest District! I am glad to make your acquaintance and hope I may be of some help to you this year. How do you like my name? Minnesota's state secretary, Mrs. Berry, gave it to me. It has pep—whoever heard of a lifeless breeze? A breeze is usually cool and refreshing and I hope that the perusing of my pages will keep you feeling refreshed and ready for the new task. A breeze is usually welcome. A wind does too much damage, may be cold or hot, kicks up a lot of dust, but the cool breeze which comes in a window is sought by

all and welcome wherever found." It is a breezy sheet and will result in a closer fellowship of the four states comprising the district. The paper is mimeographed, not printed.

The other is a new one for Illinois, called the "Guild Grab-Bag," edited by Miss Gladys Shillestad, and it too is full of snappy, pointed suggestions. Its first paragraph says, "We hope you'll like it. Its title should suggest its purpose. Unless you put something in, you can't expect to pull much out." It is full of information for Illinois girls. These modest journalistic attempts are full of value to their constituency. Who'll be next?

This conference will last until 1 o'clock, when we are to have lunch with the state president and attend part of their afternoon meeting. The last two hours of the afternoon will be devoted to demonstrations by children themselves. In the evening we are to have a Guild and Crusade Banquet.

Two of the treats of the day will be the chance for all to meet personally Miss Mildred Davidson, our National Field Secretary; and the welcome home to our two C. W. C. Special Envoys to the Orient, Miss Davidson and Miss Alice Drake, District Secretary for Northwestern District. They will have much to tell us of their own first hand impressions.

From now on keep in mind this Day, and if your Band or Company specializes in some part of the work, develop it with this in mind so that you can bring with you specimens of note books, handwork, or other activities of value for a worth while exhibit. This is the first time we have planned a National Conference Day. It is in response to many requests for more time for conference. It is the ideal time to have it, and it can be a help to all if all will lay aside their timidity and come with their questions, suggestions and demonstrations.

Friends of the Caravan Trail

We begin this month the trail through countries not very familiar to us and we shall make friends all along the way. We have an opportunity to foster a spirit of comradeship with peoples who are not always thought of by the rank and file of adults as friends. The easiest place to break down prejudice is in the place where it is weakest, and that is in the child. It is trite but true to say that children are free from race prejudice un-



Crusade Day a Memorable Day on Memorial Day

Think of it! One whole day to talk C. W. C. Surely that will be a Memorable as well as Memorial Day. This is such an opportunity for leaders that we want every one of you who are planning to attend the convention to go a day earlier in order to be there Monday. Any who have not intended to go, begin now to arrange so you can go. Monday morning at 10 o'clock we shall have time for free discussion of plans and materials and an exchange of actual experiences in our own organizations. At a conference in the fall one Leader took a gingham dog as a suggestion for handwork, little thinking it would make a sensation. But the whole group caught fire and everyone was cutting patterns and I am still hearing of the adventures of those dogs. Three brothers are named Algernon, Reginald and Percival. Of course the illustrious ancestor will be at the Chicago Conference.

Some companies are making note books on their programs, others have dramatized their programs. All other Leaders want to know about and see these successful methods. The Herald Leaders want to hear what is especially valuable to other Leaders. This morning's mail brought two letters from Herald Leaders equally enthusiastic. I quote one: "I am so very happy tonight because the opening meeting of my Herald Band this afternoon proved so successful. We had 18 children and all had such a happy time. We used the first Herald Program and I'm sure tonight they will think of 'Ephie and the Moon Man' and of how glad they are for Jesus and His loving care in the 'cozy dark.' The children

were very much interested in the Tree and golden leaves and we could put on 21 leaves today. I was delighted with their enthusiastic response. They loved the pins and little envelopes. We made some lovely scrapbooks for the children's ward in our Baptist Hospital, and then after a game and serving a little party surprise, they all went home saying, 'Oh, we had such a good time.' They are eager to save their dimes for the orphans at Kodiak."

Where a Leader tells us of such a meeting, we will get ideas for our own Bands. We want to know about special days; arrangement of programs with the children making the arrangements; checking up on the value of the books read; the best kind of entertainments; songs, cheers and glees, and when to use them; rallies and how to plan for and conduct them. So forth and so forth.



CRUSADERS OF THE FIRST CHURCH, NIAGARA FALLS, N. Y.



ASSAMESE CHILDREN WITH CHRISTMAS DOLLS

til it is implanted in them from without. There are good things about the Moslems and there will be more if we will respect their good and share our best with them. Let us make use of every Help that will aid us in showing our boys and girls the children of Moslem lands in their true light. They have some things to be proud of; some needs. A missionary in Egypt writes:

"Dear Miss Noble: I have your letter asking for story material published for children in Arabic. It is very striking that practically all the work for young children has been done by missions. Arabic has a great adult literature but has not learned to serve children. I am asking our bookshop to send you four books of Bible stories illustrated. We begin with these, for after all these are great stories and the right of all children. I think your children will also like a packet of outline texts for Egyptian children to color. I will send you two they have already done. I have collected a good many Egyptian fairy tales and ghost stories, but they are so filthy it is hard to know how to retain the good for the children while cutting out the foul."

Since this is so, our children will want to share with them the stories of Jesus, and they are able to do this only through the missionaries we send and the Bibles and love and friendliness they take with them.

Crusader Company No. 160, Nowgong, Assam

The letter from Miss Elizabeth Vickland enclosing the application for her Crusaders sparkles with her usual enthusiasm, so you will want to read it not only yourself but to your boys and girls:

"I am enclosing the application from our Crusaders to be enrolled as a Company of the Children's World Crusade. I

have long wanted to get our children organized, but I did not see how I could find the time. At cabinet meeting one night we discussed work for the juniors. I told them of the Crusade organization, and the cabinet members voted for it. Anundi Kenowar, president of the Y. W., has translated all the Crusade literature and the kindergarten teacher has offered to take the responsibility. So now we have a Crusader's Company of both boys and girls. We hope the boys and girls will work together. Here in India everything is done separately, and my contention is that social conditions will never become normal until they learn to work together. We must begin with the children. We have two sides, and the captains are boys. We shall make them uniforms and have points to add up and things like that. I am quite enthused.

"We shall invite the Goodman party very specially. The Guild girls are planning to repeat the pageant they gave at the Jubilee, and the Crusaders will have a very special stunt. They are coming to Assam, and will certainly come here, to the oldest and biggest school in the province."

The C. W. C. Makes Me Happy

The C. W. C. makes me happy, and I've had the best time in the world meeting some of our Crusaders this month. It has been a real treat to be invited to two Crusade birthday parties. Real parties, with stories, games, and a birthday cake.

Company 23 at the Prospect Avenue Church in Buffalo was one of the companies to celebrate its ninth birthday in December. After their regular Crusader program we played "earthquake," and such a lively time as we had. Perhaps you would like to play this game at one

of your meetings. The chairs are placed in a circle, there being one less chair than the number of children. Each boy and girl is given the name of a country. When the leader in the center of the circle calls the names of two of the countries, the two children having the names of the countries called, change seats while the leader tries to get one of the seats. The boy or girl who doesn't get a chair is then leader. Sometimes the leader calls out "Earthquake" and then all the children change seats and in the scramble the leader tries to get a chair. It is such fun, and very exciting when an "earthquake" occurs. We had real birthday cake too, and everybody was sorry when the party was over.

This company has a "chum" company in Washington, D. C., Company 21 of the Temple Baptist Church, which is also nine years old, so they decided to send a birthday card to Company 21, and I was so proud to take the birthday card with me, signed by the officers of the company, when I went to Washington.

And then I was invited to another birthday party in Washington, that of Company 21. Two birthdays in one month are rather fun. This company had a regular banquet, and a real birthday cake with nine candles on it and by some magic the president succeeded in cutting the cake into 46 pieces, one for each person there. For place cards they had cunning little candlesticks made out of candy life savers and tiny red candles placed in them. After supper one of the girls recited "The Tree," and then we had some Mohammedan stories. After wishing each other a happy birthday we went home, to get ready for the Washington C. W. C. Rally the next day.

Oh, how it snowed and sleeted the next day, but Crusaders don't mind the snow, and we had a fine Rally. Barbara Pierce, the president of Company 21, presided. The different Crusade companies responded to roll call with a song. Temple Baptist Crusaders have a Crusade choir and we enjoyed their singing so much. Seven boys and girls, with head bands having gold leaves on them, recited "The Tree" and took the collection, and then one of the boys told the story of the "Magic Carpet." There were stories about China and about the Arab children. We had such a good time. Don't you love C. W. C. Rallies?

Your leaders in Rhode Island, Connecticut, and Michigan have been telling me so many nice things about you, and I am so proud of our C. W. C. and so anxious to meet you all.

Mildred Davidson



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by February 20)

December Prize Winners

Betty Flory, age 10, of Hemet, Cal., wins first group prize for the December picture, and Marjorie Cohen, age 13, of Boise, Idaho, is the prize winner in the second group. On the Honorable Men-

tion List are: Marion Wilbur, Jewett City, Conn.; Evelyn Lambert, Tipton, Ind.; Vivian Shupe, Oelweln, Iowa; Helenä Naylor, Lowell, Mass.; Linda West, Fort Scott, Kansas; and Harriet L. Bingham, Fairport, N. Y.

Informing Aunt Ethel

A DRAMATIZATION FOR CRUSADERS

BY THEDA F. ANDEM

PERSONNEL. Mother, Aunt, Bob 12 years, Mary (12), Lucy (10), Ethel (7).

SCENE. Living Room. Mother and Aunt chatting together. Children enter with a rush and great enthusiasm.

Bob (excitedly): Oh, mother, we had a scrumptious meeting at Crusaders today! It was just great; the program was on Answering the S. O. S. Call, Colporter work, you know. Say, mother, those colporters must be great old scouts; that's some job.

Mother: Splendid, dear; but did you notice that Aunt Ethel is here?

Children: Hello, Aunt Ethel. (Group naturally around Aunt Ethel).

Aunt Ethel: What is this Crusader Meeting you were shouting about, Bob?

Bob: Oh, Aunt Ethel, don't you know about Crusaders? Where have you been

these last few years? It's just the greatest thing out. It's the children's part of the great missionary job of the church; our Baptist churches, I mean, and believe me, the children have some part in our churches. You just ought to see all the things we do. And all the things we learn, too! I bet we could ask the grown-ups questions they couldn't answer.

Aunt Ethel: Is it just for boys, Bob?

Mary: Indeed it isn't. We girls are in it, too. They couldn't get along without us. We're a great help, but the boys are, too. Crusaders need us both.

Bob: Of course, in some places they have separate companies for the boys and girls; but in our church we are all together. Sometimes we boys challenge the girls to contest—see who'll get the most honor points, or who'll be the first to learn the Memory Assignment, and things like that.

Aunt Ethel: What are these Honor Points you are talking about? How do you win them?

Mary: Let Lucy explain about all that, as she is the one who has charge of that work in our Company.

Lucy: Well, we have a regular schedule of Honor Points; ten points for this; fifteen for that, and so forth; according to whether it's hard or easy. We have certain Scripture references and hymns to learn, information to get and books to read. Of course our big Honor, fifty points, is for learning our Memory Assignment, and we think we earn them all right. But we like to do it, especially when C. W. C. Day comes and we meet with other Crusaders who have learned the same thing and all recite it together, and know that all over the country girls are doing the same thing we are at the same time. Not all white children either, some Italian, Indian, colored, Spanish, and other nationalities, all of us together. It's a great sensation!

Aunt Ethel: That sounds good to me, but what do you do besides learn about them; don't you help out in any way?

Bob: Help! I should say we did help! Didn't I say the children had some part. Why, last year alone the Crusaders gave \$13,427.35 anyway, maybe more, because there were two or three states without secretaries that didn't report. I think that's pretty good!

Aunt Ethel: Where does all of this money go, Bob? Do you give it to some special mission?

Bob: Oh, no! It goes for the work of the whole denomination. Of course, we have our special interests that we learn about, different ones from time to time, but our money is divided among all of the work so we can feel that we have a share in it all. Our special interests this year are the Kodiak Orphanage, Alaska, and the School for Moslem Children under Miss Ursula Dresser, Ongole, India. I get up early and sell papers to earn dimes for my train or basket or whatever container we have for our money.

Mary: Don't waste time telling how we earn our dimes, there's lots more to tell yet. You haven't mentioned our White Cross Work, nor the Book Review Contest, nor our interesting programs.

Aunt Ethel: Perhaps I can visit one of your meetings sometime and find out for myself. I rather think our youngsters would like to be in on this too!

All the Children: Oh, they'd just love it!

Aunt Ethel: Tell me, how old are the children? Would Donald be too old, and wouldn't little Alice be too young?

Bob: Yes, Donald would be in the Royal Ambassadors. I graduate into that next fall and Mary graduates into the Junior World Wide Guild. We get

regular diplomas and everything! The Crusaders take in all the children of Junior age and then we have the Herald Band for primary age children. Alice would be in that just as little Ethel is.

Little Ethel: That is great, too, Auntie. We have splendid times and paste post-cards and do easy White Cross work and have lovely missionary stories and games.

Lucy: And there's a place for all the babies and Beginners, too, in the Jewel Band. They have the dearest little certificates and boxes. Once a year there is a party for them, but it's a real missionary program with stories, songs and games. We Crusaders usually help in that, too, because we all belong to the Children's World Crusade, Jewels, Heralds and Crusaders.

Bob: Did you see our Pennant? Isn't it a peach? (Takes one from the wall).

Mary: And our Pins?

Little Ethel: See my new Herald Pin.

Lucy: I just wish you could have seen the quilt we made in our handwork period!

Mary: And the things we got ready for our Christmas boxes! We had some of the dearest dolls, and games and books. I'd liked to have had some of them myself.

Bob: You ought to have seen the toys and things the boys made for those boxes. We used our jig-saws to good advantage.

Mary: Of course you did. The box wouldn't have been so nice without the lovely things you boys made; but the girls were glad to get the dolls and our things, too. That's why I think it's nice to have boys and girls in the same Company as long as we get along so well together.

Aunt Ethel: I wonder if some of your company would come over and help us get organized in our church if we send cars for you.

Mary: We'd just love to.

Aunt Ethel: Now, goodbye, I must hurry off. (Exit. All wave goodbye.)

Mother: Now children, scamper off and get ready for dinner. You should eat an extra good one after so much excitement.

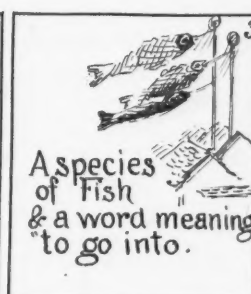
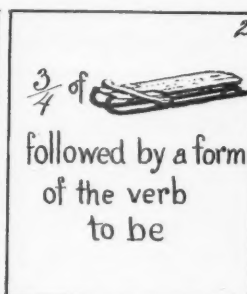
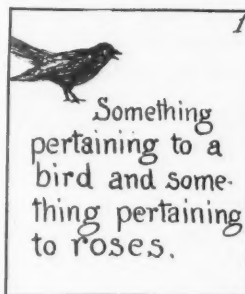
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Dramatize the Memory Assignment

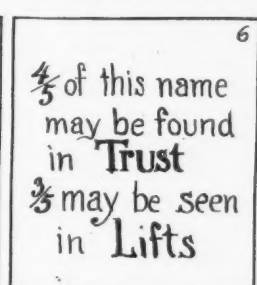
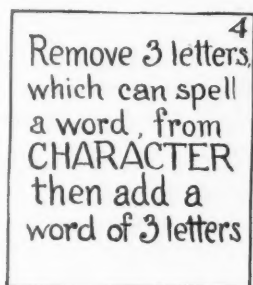
Do you find rebellion against learning the facts about the seven National Societies on the Special Memory Assignment? Suggest some ways to make it attractive.

1. Divide Companies into seven groups, calling each by name of one Society. Let each dramatize its own Society's work and vie with others in learning them all.

MISSIONS' PUZZLE PAGE



Names of Missionaries



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1927. No. 2

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1927, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1927.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than February 20th will not receive credit.

Answers to January Puzzles

1. Campbell.
2. Dowling.

3. Baker.
4. Dolbey

5. Harris
6. Fraser

2. Select some children to dramatize the work of the different Societies and let the rest guess on them.

3. Have Charades on the names of the Societies.

4. Give those who memorize the whole Assignment special honors.

5. Ask the pastor to invite those who have learned it to the prayer meeting to answer a quiz by him. Then be sure he asks only for such information as is printed on the Assignment slip.

Record Card for Honor Points

There is a reason. The Crusaders in Greenville, Pa., always report very accurately their large number of Honor Points, and when the individual report

card which you see here, was sent to me, it was easy to understand the reason. There are other contributing causes also. The Superintendent sends every year early for the study books and all helps; for some suggestions for new books for the library; the pastor gives space on the calendar for full and frequent items of news of C. W. C. activities; in one letter the Superintendent said "The Pastor will do anything we ask him to." It may be that a simple card similar to this would help other companies to bring up their record.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

"The Baptist Family in Foreign Mission Fields"

IN her opening salutation to the denomination, in the epistolary text-book she has written, Miss Nellie G. Prescott says: "Family pride is a worthy asset, if one does not carry it to unpleasant lengths by crowding against the neighbor next door . . . We are a large Family now, with a heritage rich in faith and sacrifice, service and achievement. Baptists, young and old, may well glory in their genealogy and be thankful to God that we have, today, among world Christians, an honorable Family record." Her aim in writing is to make the branch of the Family which is at work in foreign lands much better known to the homeland Baptists than it has been in the past. Those who read or study these epistles will agree that she has succeeded in this laudable purpose. She is at home with her subject, for not only was she for years the Foreign Secretary of our Woman's Foreign Mission Society, but she made two visits to the mission fields under a commission for special study, and thrice journeyed around the world in her quest for knowledge. As Secretary Hill, of the Department of Missionary Education, which is responsible for the publication, says: "The testimony of the eye-witness is thus added to the secretarial experience, and as a result we have within these covers a treasure-house of valuable information; vivid pen sketches of missionary adventure delightfully interspersed with human interest stories and anecdotes. The author sends to all of us letters back home, and they constitute for us a Baptist missionary memorabilia which we have been waiting for and are glad to keep." This description is accurate. The correspondence list includes Grown-up Folks, In-Between Folks and Little Folks, and if anybody is overlooked it is a mistake. Here are letters addressed to The Denomination, Women's Circles, Pastors, Mothers, Fathers, College Presidents, School-teachers, Travelers, Doctors, Gardeners, Laymen, Kindergartners, Special Donors, and Everybody not otherwise mentioned. That is for seniors and adults. Then for intermediates, letters to Sunday School Scholars, Young People of the Baptist Union and Christian Endeavor, World Guilds, Royal Ambassadors, College Students and High-school Boys and Girls; and for little folks bits from the letters to grown-ups and specials for Crusaders, Cradle Rollers and Jewels. The idea is ingenious and interesting, with plenty of room for variety, which is the spice of literature as well as of life.

Miss Prescott's book was especially adapted for a companion on the Baptist World Tour, and very likely many used it along with the Log. Others will find additional interest in reviewing their month's journeying in the light of its pages. The human element is very strong, and the pictures are realistic. One sees members of the Family engaged in Evangelism, in Medicine, in Education; sees the Family training itself to be useful and in relation to its neighbors—the Family in action. A few projects are outlined, and some suggestions for knowing the Family close the chapters, which have been throbbing with life. The author has taken us with her on her journeyings and introduced us to the most interesting people she met—the native types whose conversion and character and consecration are the living witnesses to the power of Christ.

This volume is not an ordinary text-book. It should be in every missionary library as a storehouse of incidents, sketches, brief biographies, travel notes, the kind of material lending itself to missionary programs, to sermon illustration, to prayer meeting quotation. It may be made of great use and value in these ways, and we commend it anew to the attention of our readers.

Treasure Trove

BY HELEN B. MONTGOMERY

Such a wealth of good missionary books has come to my hand that I simply have to share my wealth with the readers of MISSIONS. Dr. Grose's editorial in regard to our responsibility for the circulation of missionary books, such as Miss Holmes' *Sowing Seed in Assam*, made me wonder if we missionary women were alive to our opportunities. Why not give missionary books for weddings, birthdays, anniversaries. We may win a life long recruit in that way. These books are living seed and if sown with true prayers they will spring up to precious fruitage.

Take for example that Home Mission story that is on our reading list this year, *We Must March* (F. A. Stokes; \$2.00), as fascinating a thriller about the early days on the Oregon trail as you could ask for.

Revell has a new book that is a red-blooded story of adventure among the brigands of India. It is called *Raj*, is by the vivid writer, Amy Carmichael, and merits any superlatives that might be written about it. Best of all this galloping story of adventure is built solidly upon fact, and has photographs, illustra-

tive of places and persons in substantiation.

Any young girl will read with absorbed attention *Dear Family*, by Peggy Ann (Abingdon Press), the letters of an American girl to her family about her experiences in South America.

A Daughter of the Samurai (Doubleday, Page & Co.), is written by a Japanese woman, Etsu Magaki Sugimoto. It is a true story of a real life told with charm and distinction. Through the eyes of a young girl we see the sober discipline in a family of the old school in Japan—a Samurai family.

The story of her conversion, schooling, marriage, days in America are all told with unforgettable beauty. It ought to be placed in every public library.

Sarangia, a Child of Chosen, by Lois H. Swinehart, is a story of a girl's life in Korea. Her previous story, *Jane in the Orient*, is sufficient guarantee of the author's ability to write a moving story. It is not a big nor expensive book but one well adapted for the World Wide Guild (Revell).

In *The Eternal Hunger*, Dr. Steiner has allowed us to look deep into the heart of an immigrant boy, who has become a Protestant minister. What we see there makes us realize the wealth of human personality concealed in many a poor boy. A great Home Mission story (Revell).

When Rome Reigned is a love story of the stirring times of the Apostle Paul written by Anise S. Lee (Revell). It will not only be devoured eagerly by the World Wide Guild, but will give its readers a vivid conception of the days when Christianity was spreading like a ferment through Imperial Rome.

The Repair Shop for Human Lives is an account of the Yale Hope Mission by J. W. MacDonald (Association Press). The story of the power of the gospel to rebuild shattered lives and make new creatures of the most hopeless is a good tonic for those who are losing their faith in the power of faith and of prayer to lay hold of the living God.

Far Above Rubies, by Agnes Sligh Turnbull. Fresh, vivid interpretations of Bible narratives. They are in fact "heart stories of Bible women." Mrs. Turnbull has brought to her task a sympathetic insight into the lives and characters of the women of the Bible, a creative imagination, and that rare gift, the skill to retain all the beauty of the original Scripture settings. The stories are not new, but the old, old stories we all know and love, with an added freshness of detail which but enhances their charm. (Revell; \$2.00).

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
Granville, Ohio

A Practical Program Cycle

It is always an event for the Forum Conductor when Miss Ruth A. Shipley, of Wyoming, Ohio, sends her new mission circle year book. It is not such a large woman's society—only 102 names on their roll: but they are up-and-coming women who think their very best is none too good for missions. Inasmuch as a complete calendar of programs always proves popular in this department, you shall have the main points of the whole twelve, omitting the special music, of which there is plenty on every program, to give atmosphere and that relief from the monotony of oral discourse which proves so grateful. Each program has its quotation keynote—an excellent device for concentrating or centralizing a theme. Space limitations necessitate strict summarizing of the following program outline:

October—"Knowledge is power." Plan, A Village School, with the president of the circle as school-mistress, and many pupils dressing in old-fashioned costumes. (1) Music Lesson, "Songs of Joy" (first use of the Golden Anniversary Song Books), Miss M— as singing teacher. (2) Opening prayer. (3) Reading Lesson, "A Tale of High Adventure"—a number of typed sheets passed around for each member, in turn, to read a sentence, filling in the blanks. Here is a sample: "— was the first foreign missionary who went out from America, with his beautiful young wife, —. They began to work in —. They had many interesting experiences and narrow escapes. — was imprisoned and — saved a translation of the Scriptures by sewing them into a —."

"There was a great Baptist missionary in Swatow, Dr. —, well-known and loved in Cincinnati. His grave is in a beautiful college cemetery in —. Miss —, also greatly loved among Cincinnati Baptists, is returning to her work at Swatow." (Even easier themes may be chosen, letting those who fail fill in their blanks from hearing successful readings, if individual sheets have been furnished.) (4) Spelling Match of well-known missionary words. (5) Arithmetic, Baptist Problems worked out on the blackboard: The Reading Contest Report in the form of a problem; the treasurer's report; the church budget—so

many members, so many giving to missions, what per cent are not giving, etc.; the national budget, etc. (5) Geography Review—map drill on our different fields. (6) History Lesson—questions to bring out the names of some of the national officers in times past, names of pioneer missionaries in various fields, etc. (7) Closing Song, "My Country." All this was seriously done and gave a comprehensive idea of missionary work. A prominent official of the denomination who was present said she had gained a far better conception of our Baptist work than she could have obtained in a long period of reading. And the information was so attractively presented that it hit upon the mind without effort.

November: "Be ye thankful unto Him and bless His name"—a Thanksgiving Luncheon. Topics (presumably toasts at table): "Be ye steadfast" (East Central District slogan); "Our Work in Saving Girls in Cincinnati," "The Court and the Girl," "Our Work in Saving Girls in Burma"—the last three in response to the question, "Am I my brother's keeper?" Closing solo, "On the Road to Mandalay."

December—
"A little boy of heavenly birth
And far from home today,
Came down to find his ball—the earth—
Which sin had cast away.
Oh, comrades, let us one and all
Join in to get him back his ball."

(1) Roll Call, a Christmas quotation. (2) Devotional Service, "The Birthday of the King" (Scripture passages and comments); (3) A Christmas Stocking—a huge red muslin stocking from which each person pulled out some part of the program, such as letters from missionaries telling of past Christmas celebrations, a short Christmas story or two, a scrap book with Christmas-y cover and containing pictures of Christmas celebrations or such other things as appear in the Christmas number of MISSIONS (see Dec., 1926), several short three or four minute talks on Christmas in other lands, an appropriate solo for a definite singer, and a tiny Perry picture of the Nativity for each one present. (4) Singing of a number of old Christmas carols intermingled with the program features. (By all means, save this excellent program for next Christmas.)

January—

"What is the final ending?
The issue can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,
Our wild hope who shall scorn?
That in the name of Jesus,
The world shall be re-born."

(1) Roll Call, a New Year's Resolution. (2) Devotional Service, "I came that they might have life," etc. (3) A missionary speaker.

February—"Breathes there a man with soul so dead," etc. (1) Roll Call, Our Country's Needs. (2) Devotional, "Women ministering to the Lord." (3) "Fifty Golden Years"—a review of Mrs. Judd's book. (4) Songs of the Golden Anniversary (as in October program).

March—"The leaves of the Tree were for the healing of the nations." (1) Roll Call, Bible texts on giving. (2) Four-minute Talks on the Golden Anniversary projects—Kodiak Dormitory, Hopi Community House, etc. (3) Talk on Endowments and Scholarships.

April—"Come to the Church in the Wildwood"—Family Night, with women's session at five o'clock, dinner for all at 6.30, followed by the play, "The Pill Bottle," given by the W. W. G. and boys from the B. Y. P. U., for the benefit of the fathers and mothers.

May—"Tis always morning somewhere in the world." (1) Roll Call, "What first interested me in missions." (2) Devotional, Christ, the Good Shepherd. (3) Our Baptist Family Abroad: (a) The family training itself to be useful; (b) "Lighted to Lighten"; (c) Telling the Old, Old Story.

June—

"The healing of His seamless dress
Is by our beds of pain."

(1) Roll Call, medical missionaries or hospitals. (2) Devotional, Christ, the great Physician. (3) Heroes and heroines in foreign medical service. (4) The cleansing of the leper. (5) Solo, "She only Touched the Hem of His Garment."

July—"In union there is strength." Convention Echoes Meeting. (1) Roll Call, "Convention Sparks"—from delegates or culled from MISSIONS. (2) Prayer service for the Denomination. (3) Open Forum; "The Woman's Viewpoint of the N. B. C."—crisp, brief talks for which ample material will be found in early reports of the Convention.

May and June programs (disarranged from their order in the Wyoming calendar) are based on the study book, "The Baptist Family in Foreign Mission Fields"; and the July program may be used in September.

In view of the fact that some circles have not yet rounded up their work for the W. A. B. H. M. S. Golden Anniversary—to culminate in May—the following simple outline for an *immediate* meeting is submitted by Alma H. Garber, of Foster, Ohio. Room decorated with yellow flowers, natural or artificial, a small tree occupying the foreground. Ushers dressed in yellow pass out to those previously prepared to take part gilt cardboard leaves with gold thread attachment and inscriptions of Golden Projects—Kodiak Orphanage, Judson

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Write today to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York, for complete information. All correspondence will be treated in confidence.

If you are younger or older than sixty, the rate of income would vary accordingly, ranging from 4 to 9 per cent on single life annuities and from 4 to 8.3 per cent on annuity agreements covering two lives.

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American Baptist Foreign Mission Society

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Neighborhood House, etc. After a comprehensive setting has been given, the Projects are called, the speakers (who may be costumed) go forward and give their talks, tying the leaves on the tree. Plenty of good music from the Golden Anniversary Song Book should be interspersed. The financial activation of the program must follow.

Order all materials for the foregoing programs from The Literature Bureau, 276 Fifth Ave., New York City.

Death of Miss Flora M. Freeman

The office staff of the American Baptist Foreign Mission Society lost a most efficient and valued worker in the death of Miss Flora M. Freeman at Mt. Vernon, N. Y., on December 26, 1926. She had been in the service of the Society as a stenographer for nearly twenty-six years. Her work had always been marked by efficiency, neatness, accuracy and dependability. To her various duties she gave a devotion and a readiness constantly to be of service that was worthy of high praise. When the Society in 1920 removed its headquarters from Boston to New York, her willingness to sever her social and family ties in Boston and establish new personal contacts in a strange city in order not to embarrass the Society in its efforts to secure efficient and adequate personnel for its new office was deserving of every commendation. With one exception Miss Freeman's connection with the Society had been the longest of any employee now in its service. She will be greatly missed by her fellow employees and especially by the officers who depended so constantly on her knowledge of the administrative details of the Society's work.

Foreign Missionary Record

SAILED

From Vancouver, December 4, on the *Empress of Canada*, Miss Dora W. Fenson, for China.
From New York, December 11, on the *Republic*, Mrs. J. S. Kennard for Japan.

ARRIVED

Dr. and Mrs. William Ashmore, of Swatow South China, in San Francisco, on December 1.
Miss Edna G. Shoemaker, of Huchow, East China, in Seattle, on December 2.
Miss Harriet N. Smith, of Ningpo, East China, in Seattle, on December 2.
Mr. and Mrs. C. D. Snyder and child, of Rangoon, Burma, in New York, on December 19.
Mr. B. W. Armstrong, of Sona Bata, Belgium Congo, in New York, on December 20.
Miss Edith F. Wilcox, of Himeji, Japan, in New York, on December 21.

APPOINTED

Miss Dorothy H. Hawes, fiancée of Dr. D. L. Johnson, at the meeting of the Foreign Board on November 8, appointment effective on marriage.
Mr. Chester R. Chartrand, at the meeting of the Foreign Board on December 14.
E. Sheldon Downs, M.D., at the meeting of the Foreign Board on December 14.
Miss Gladys M. Hall, fiancée of Dr. E. S. Downs, at the meeting of the Foreign Board on December 14, appointment effective on marriage.
Miss Dora W. Fenson, at the meeting of the Foreign Board on December 14.

BORN

To Rev. and Mrs. John A. Penner, of Hanumanakonda, South India, a son, July 25.
To Mr. and Mrs. Charles E. Olney, of Gauhati Assam, a son, October 10.
To Mr. and Mrs. George B. Cressey, of Shanghai East China, a daughter, December 6.
To Rev. and Mrs. James Lee Lewis, of Tougong Burma, a daughter, December 11.
To Mr. and Mrs. L. C. Whitaker, of Mandalay Burma, a daughter, December 13.

DIED

Infant son born on September 7 to Dr. and Mrs. A. G. Boggs, of Ongole, South India, in Ongole, September.
Frank Watson Rogers, son of Rev. and Mrs. L. B. Rogers, of Tougong, Burma, in Granville Ohio, on November 19.
Mrs. Joseph S. Adams, retired missionary Central China, in Kuling, on November 26.
Mrs. J. G. Woodin, formerly of Haka, Burma, Grand Island, Nebraska, on September 12.

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A Self-Giving Worker

BY PRESIDENT DAVID G. MULLISON

The passing of Miss Mabel H. Parsons to her great reward was learned with sorrow by many who knew her through her long years of service. Miss Parsons was the daughter of the late Jonathan Parsons (Acadia '67), many years a practicing lawyer in Halifax, and later connected there with the Department of Marine and Fisheries. She graduated from Acadia Seminary in '89. For two years she studied at Dalhousie and was also a student at Columbia. The greatest work of Miss Parsons, and it was an honorable work indeed, was her teaching service at Spelman College, Atlanta, covering no less than a quarter of a century. Three years ago she became Dean of Hartshorn Memorial College, Richmond, Va., the position she held at the time of her death. At Acadia's last anniversary, she received an honorary M.A. in recognition of what she had so well done.

Her work at Hartshorn was of the highest type and Hartshorn mourns a great leader and a sympathizing friend. As one of the students has so aptly said: "So striking was the rôle played by her within these walls that her name shall never perish. Her entire being radiated

beams of sunshine, sowed seeds of kindness, filling the hearts of every girl with hope and joy. Daily we felt the outcome of her ideals, namely, beauty, truth, love and Christianity. So pervaded was she with the feeling of others, so sympathetic in her dealings, so broad in her visions on life, yet possessed with the spirit of determinism, that without hesitancy we turned to her with our problems, our joys, our cares. Her influence spread over the entire student body, finding its way into the life that needed a mother, the soul that needed a friend, the being who wanted sunshine, the heart that needed comforting, and the sick who needed care."

The Wednesday after her death the College united in a memorial service for Dean Parsons. An appropriate program was rendered in her honor.

Dean Parsons' life was a life lived for others. She was truly a woman of great attainments and no one can estimate the lives influenced by her. She was a woman of culture and education, kindly understanding and Christian in every fibre of her being—a woman whom Hartshorn was proud to call "Dean" and one whom she mourns in death. Hartshorn and her friends bow before the infinite knowledge of our Lord, knowing that "He

knoweth best." Being dead, she yet speaketh.

Baptisms at Bethel Neighborhood Center, Kansas City, Kansas

We are all rejoicing over the recent baptism of a Lithuanian boy and a Polish woman. The boy began to think about spiritual things after completing the Gospel of John which our boys' worker asked him to read. He came to this worker one day and said, "I know I ought to be a Christian." After some explanations and prayer the boy accepted Christ and asked to be baptized. At the next prayer meeting he requested prayer for his parents. They are both deeply interested and are earnestly seeking the truth. A Bible study class is held in their home once a week. It is attended by some who do not have the courage to come here but who are interested in knowing what the Bible teaches.

The Polish woman came after a long struggle and in the face of much persecution. Fifty-two of her friends and neighbors witnessed her baptism. A group of men who claim to be Bolsheviks lined up outside of the church and laughed and jeered at her as she entered. But she was undaunted and continually said, "I care not if the whole world see me. I only

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American Baptist Foreign Mission Society

276 Fifth Ave. New York

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wish they have what I have." When school opened this fall there was difficulty about the children returning to the parochial school. The husband was determined that the two older children should go there and that the little girl in the kindergarten last year should enter the school, too. The wife finally prevailed on the husband to let the children try the public school. The two older ones are in Junior High School while the little girl is the happiest of all in the first grade of a near-by public school.

We have a group of ten men and women whom we believe will soon be ready for baptism. Most of the women are facing severe opposition from their husbands. The husband of one has forbidden us to come to the home; the husband of another is threatening to destroy her Bible.

This is a real trial to these women. This last woman now lives a long way from here but continues to come at least twice a week to hear the Word taught. She thinks nothing of leaving her home at seven o'clock to be at the First Baptist church in time for Sunday school.

This is only a glimpse of the possibilities on our field. Last year we increased our contacts by more than 14,000. We are praying that many Russians and Poles will find Christ this year because of the ministry here—*Otilie A. Pechous*.

A Bible Conference in Assam

VICTOR H. SWORD

The Golaghat Bible Conference was to last only two weeks this year and some of us thought that it would not be much of a conference, but we were pleasantly surprised to find that it was one of the best ever held in Golaghat. I believe that this was partly due to the fact that the conference was so short that the Indian brethren did not have time to get tired or to start to worry about their "ketty" fields at home. It thus happened that on the last evening the church was full and the spirit running high. The consensus of opinion was that it had been the best conference ever held in Golaghat.

It is a wonderful thing that over 150 people from several districts come to this Bible Conference for Bible instruction. It should be noted that most of these people are preachers and teachers representing the villages hidden in the jungle where very few white people ever go. They also represent churches that are struggling for existence and receive very little or no mission help. Most of our mission money goes into the large stations. I do not know of a single village pastor who is supported by the Mission. It is significant that the majority of the people present at the conference either paid their own expenses, or their expenses were paid by the church they represented.

It is interesting to know that there were present 23 different "jots" or classes of people speaking just as many different languages, viz., Uriyas, Bengalis, Santals, Assamese, Telegus, Nepalais, Ao Nagas, Kukies, Americans, etc. To put it mildly, it was a very cosmopolitan crowd that gathered every day for the classes. It would be interesting to get a cross section of the notebooks kept by the brethren!

The evenings were given over to a free-for-all gathering when everybody was given a chance to discuss the burning questions of the day. Usually the Chairman of the meeting had to ring the

bell a good many times before he could make the wrought-up speaker calm himself enough to find a stopping place. The meetings usually ended with half of the audience leaning on their toes waiting for a chance to give vent to their convictions in the matter discussed. "Why don't we have more young people enter definite religious work?" "What is true liberty for our native church?" and "What do we mean by self-support?" were some of the questions under discussion.

The singing at the evening sessions was thrilling! The Moonda brethren made the tabernacle shake on its foundations with their weird chants and it was very natural for the rest of us to fall into the rhythm, clap our hands and sway

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our bodies with the rest. The soft, pleasant melody of the Bengali appeals to me very much. It is too bad that we have occidentalized the singing out here as much as we have. For these people we have nothing that can compare with their own native tunes.

In the Shelter of a Christian Hospital

BY MRS. A. J. HUBERT

It has been a great joy to me to see the caste people come to our hospital as never before. Many of them have quite frequently taken water from the hospital well and have even asked for our food. These are facts which are indeed very encouraging for us in our work. It has never before been like this. Years ago people did not like to take even the bottle of medicine from my hands, but surely the old things have passed away and

many things have become new. Yes, truly the light is breaking through, and the time draws nearer when we will see great things in India.

With the in-patients we have had great blessings. Once a Brahmin officer was brought here. When I saw him I thought he was in a hopeless condition and I told him so. But he wanted to stay and said, "God has brought me here and I am sure that I will get well." So we gave him a room, and with prayer we began our work with him. After a fortnight we could see a great change, and I remembered the words of Jesus, in Luke 18:27, "The things which are impossible with men are possible with God." About three weeks later he was so much improved that he was able to read the Bible, and I found him reading it every day. How he liked the Word of God! Before he left he confessed that he fully believed in Jesus Christ. He bought a Bible and took it with him, and he said that he would never forget the blessings he received in the ward.

It was in the month of October that four women came to tell us that the Dorasany of Soliapet was on the way to the hospital, as she had been sick for some months. Of course she wanted a private room. Before evening she came, in a palanquin, with great noise. When they put her down there were so many women around to help her that the nurses could hardly get near. She was a real nice, attractive young woman.

She was quite satisfied with the room we showed her. Here in this room she who had been brought up strictly in the Hindu religion, and, as she said, had never before heard about Christ, gave her heart to Jesus. One day when I read John 3:16 to her and told her about the great love of our Redeemer, her eyes filled with tears and she said, "How sweet! I wish somebody had told me long ago about the true God." After I had prayed with her, she got hold of my hand and said, "Amah, I want to learn more about Jesus. I want to pray, I must pray, but I cannot, so please teach me how to pray." I taught her and I shall never forget the happy time I had with her. She did pray until she could say, "My Jesus, I love Thee, I know Thou art mine." When she came, she was alone in the palanquin, but when she went away a sweet little baby boy went with her and the heart of the mother was overflowing. She said, "When I came here everything looked dark to me, but God has blessed me. I am so happy and thankful for all I have received in this hospital."

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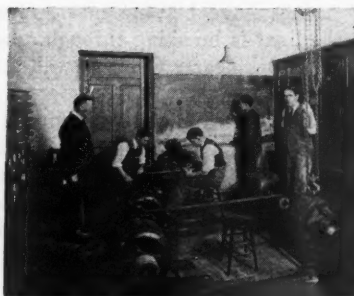
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Miss M. M. Carpenter Honored by Buddhist Priests

For over thirty years Miss M. M. Carpenter has been in Japan in mission work. She is an enthusiastic kindergartner, having opened and maintained several in Tokyo. Her central kindergarten building was badly damaged in the great earthquake of 1923 and would have collapsed but for the timely assistance organized and directed by a Buddhist priest whose temple adjoins the kindergarten. Many other kindnesses, during the years, have been received from Buddhist priests of the neighborhood.

A remarkable manifestation of friendship recently took place when a group of the leading men of the neighborhood, under the leadership of some Buddhist priests, launched a campaign to raise funds for the purchase of a piano to be presented to Miss Carpenter. The neighborhood is a very poor one, in which the raising of funds sufficient to buy a piano would be no easy task. They succeeded, however, in collecting enough money to buy a \$1,200 piano, which was presented to Miss Carpenter recently, with great celebration, at a meeting which packed the kindergarten building to the doors. The Buddhist priests who were in charge of the movement, one of whom acted as chairman of the meeting, left an important political meeting held in the temple, because of their interest in this move-



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